QUAKER LIFE

The Monthly Friends Magazine

Pacific School of Religion
Berkeley, California

SUMMER CAMP ISSUE

PACIFIC SCHOOL

MAY, 1961

- *A look at our summer camp program - by Richard Faux*
- *A report on youth camps in Kenya - by Edwin Hinshaw*
- *Dates and places of camps scheduled this summer*
- *Two youngsters look at junior camp - on "My Page"*
- *Forum: How might Friends camps promote spiritual growth?*
- *Plus news, articles and columns of interest to all Friends*

Series II, No. 5

QUAKER LIFE

Combining The American Friend and Quaker Action

Authorized by
The Five Years Meeting of Friends.

Published Monthly by the Friends Publication Board at Richmond, Indiana. Deadline for copy and advertising—the 5th of the month preceding the issue. Address all correspondence to Quaker Life, 101 Quaker Hill Drive, Richmond, Ind.

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SUBSCRIPTION RATES

Per Year $1.00 (Foreign $1.75)
Sustaining Subscribers, more than $1.00
Quaker Life Associates—$5.00 or more
Entered as Second Class Mail Matter at the U.S. Post Office at Richmond, Indiana.

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Walter McAdams — Minister of the Amboy, Indiana, Friends Church, he was chairman of the Young Friends Committee of Indiana Yearly Meeting and now is a member of that Yearly Meeting's Executive Committee.

Richard Faux—Minister for Farmington Friends in Macedon, N. Y., since 1954. He has served as Young Friends Secretary for the Five Years Meeting, as pastor of the Noblesville, Ind., Meeting, and is a graduate of Hartford Theological Seminary.

Kenneth Pickering—Newly-appointed Superintendent of Indiana Yearly Meeting, he was most recently minister at Bell, Calif. and has held pastorates in California, Indiana and Western Yearly Meetings.

Edwin Hinshaw — Now Youth Advisor, he has been in Africa under the American Friends Board of Missions since 1958. He graduated from Earlham College, was minister in Williamsburg, Ind., and has studied one year at Woodbrooke in England.

Benjamin Wegesa—Arrived from Africa on April 7, for a prolonged visit in the United States among young Friends groups. An able administrator and worker with African young Friends, he is now assistant to the principal of Lugulu Girls School in East Africa. He and his wife are the parents of three sons and one daughter.

About the Cover

Pictured on the cover of this issue are Young Friends standing near the lodge on the grounds at Camp Quaker Heights, adjacent to Pine Lake State Park near Eldora, Iowa.

In This Issue

Quaker Thought for Our Time: **Christian Education for Friends,** by Russell E. Rees 119

Poetry: "Untarnished Cities," by Claude L. Stinneford 119

Our Camps Have Been Successful, **But Can We Do More?** by Richard Faux 120

Quaker Forum: **How Might Friends Camps Promote Spiritual Growth?** by Lois Laughlin and Walter McAdams 122, 123

David Stanfield Named by Board 124

A Visitor at Philadelphia Yearly Meeting, by David Henley 124

What Is Eldership—A Status or a Service? by Kenneth Pickering 125

'Walks for Peace' Are Nationwide 126

Music for Meeting: **For a Richer, Fuller Life—Read!** by Ida Mae Miller 126

Tension In Israel: **The Trial of Eichmann,** by Philip Buskirk 128

The Editor Comments, by Earl Conn 129

A Minor Concern, by Helen Griffith 129

Our World Missions, edited by Mildred E. White: **Report on Youth Work in Kenya,** by Edwin Hinshaw 130

Worth Your Reading: **Then & Now,** by Friends of Henry J. Cadbury; Emerson's **Glimpses of a Life,** by Dorothy G. Thorne 132

Letters to the Editor 134

Quaker Campus Life 135

For Friendly Meditation, by Glenn A. Reece 136

International Lesson Background: **It's In the Bible,** by Jesse A. Stanfield 136

Friends Contribute to the UN, by Edward Behre 140

My Page: **Fun at Junior Camp** 144

Quaker Thought for Our Time...

Christian Education For Friends

Soon after the Oxford conference in 1952, English Friends became concerned to re-examine their society and to answer the question, "Why are we less effective than our forefathers were?" If the power of God is no less, and the need of man no less how can we learn to put ourselves more fully at God's disposal?

In a small pamphlet on **The Nurture of our Spiritual Resources,** some of the weaknesses of the Society of Friends are pointed out, and some remedies are suggested, for Friends very soon realized that the weakness centered in an ineffective Christian education.

"The early Friends, despite their own wide knowledge of the scriptures, failed to provide for the systematic education of Friends in the knowledge of the things of God. They tried, as Rufus Jones puts it, 'to maintain the religion of the spirit without any constructive organization of transmission.' The need for this organization of transmission has been felt more and more acutely in recent years," the pamphlet states.

As a result of this realization they attempted to say what they conceived to be the object of Quaker education.

"The supreme object of Quaker education has been the preparation for insight by learning to look at the works of God, and see his hand in them; learning in family and school community, to love the children of God, to see his fatherhood of them; and learning the settled habit of service, the steady practice of giving what one may to those in need."

Where they tried to define Christian education and to set up a curriculum for it, they discovered that there were four themes, or areas to which they should give attention. **The Christian faith**—"the good news of God's dealing with man"; **the Quaker emphasis**—the vivid experience of God which they enjoyed and their witness in work and love and suffering; **the condition of man**—the general perplexity of our time and the contemporary form in which man's perplexities clothe themselves; and **the principles of Christian action**—ways in which our Christian commitment makes a difference in the work of the teacher, doctor, scientist, or engineer and is our testimony to the fruits of a living experience of Christ, won by loving and suffering.

Thus, they said, a curriculum is not to be thought of as a body of knowledge to be acquired, but as an insight to be achieved, a love to be practiced and a committal to be made. Christian education is study in fellowship. We cannot live or learn to live a Christian life alone, for Christian living is love and understanding and fellowship. It was most interesting to see how this need led directly to a realization of the importance of a prepared leadership. The plan they proposed called for people to take the initiative and guide its progress. And they frankly admitted that if we increased our study program fourfold, our resources would break down.

The result of this study was a series of recommendations to local and monthly meetings. The three main objects or proposals were (1) an increased number of study-fellowship meetings to meet the needs of the active membership of the meetings; (2) the discovery of more study-leaders and speakers, adequately prepared to give real help in the meetings; and (3) an organization to sustain and invigorate the groups.

This thoughtful review of Christian education for Friends is commended to Christian Education Committees for their consideration.

—Russell E. Rees

The Poetry Corner

E. Merrill Root, Editor

Untarnished Cities

Few scan the heavens nowadays
For mansions in the clouds,
Or expect golden cities anymore.
The swiftly flown Arabian bird
Has dwindled over tundra flats
Too poor to feed a miracle.
Old truths then grow unviable,
The good milk curdles soon,
And nesting eggs fall off in rich decay.
The fault that cleaves the chromosome
Lets in the world.

Yet something speaks
Down straited paths of circumstance,
Through narrowed gates of choice,
Until all decide eventually
Between the hill road and the river.
And something singles beads that glow
Strung on the threads of history
Across all plains of Troy,
Gems incandescent though the heavens fall,
Night skyline of untarnished cities
Where the earth-bound may find shelter in
our time.

—Claude L. Stinneford

OUR CAMPS HAVE BEEN SUCCESSFUL

But Can We Do More?

By Richard Faux

It is obvious that Friends believe deeply in their camping programs. In a twenty year period when we could not muster the energy to start new meetings we have been able to find the money and the dedicated leadership needed to start a large camping program. The drive behind this accomplishment sprang from the conviction that we had found a combination that would help us to share our Quaker Christian faith with our young people.

The key parts of this combination have been: a camp site where the beauty of nature made God seem near; large blocks of uninterrupted, uncluttered time; joyous Christian fellowship; and leaders who could interpret Christ to young people with power and eloquence in ways they could understand.

Our energetic use of this combination has borne fruit and our camps are pouring into our Society a steady stream of committed Christians and new vitality. That does not make it time to relax. We must ask ourselves, can we use this combination more effectively? Can we use it differently? Can we do more? And the answer is yes.

We can make more use of the out-of-doors. We have always realized that vespers held at sunset on a hillside overlooking a lake spoke deeply to young people. We need to realize that this just scratches the surface. Most young people between the ages of nine and twelve are deeply impressed with nature and fascinated with the world God has created. The whole Scout program has grown up around this fact.

New Programs Devised

Many Christian groups have followed up this lead and have launched programs of junior camping. They have devised new programs and have trained counselors to live with young people in the out-of-doors in such a way that they learn of God. When nature is near, children quickly understand the words of the psalmist, "O Lord, our Lord, how majestic is thy name in all the earth! . . . When I look at the heavens, the work of thy fingers, the moon and the stars which thou hast established; what is man that thou art mindful of him . . .?"

In the woods and fields we can show children the need for a stewardship of the good earth and teach them that we must be stewards of all of our possessions and even our lives. In nature we see that God is a God of laws, physical laws and moral laws too. The out-of-doors fosters a close natural fellowship which gives counselors a chance to demonstrate the love of Christ in their lives and then to speak about it in times of worship and Bible study. The beauty of our camp sites has been an important part of the effectiveness of our camps, but we could use the out-of-doors more than we now do.

We could also make our camps a deeper experience of Christian fellowship. People trying to do this have turned to the use of small groupings as well as large groupings in high school camps and conferences. The small group is the natural environment of the teenager. Most teen-agers have a circle of four, or five, or six friends that they know well. They spend some time alone, they spend some time in large gatherings, but they are most at home in small groups.

The National Council of Churches has sponsored experimental high school age conferences in an effort to explore how this could be done. In one such conference at Mensch Mill, Pa., in 1954, the largest slice of time was reserved for what was called the family group. It was composed of six boys and six girls and the two counselors who slept in their cabins. Bible study was done in these groups. These groups discussed what the speakers had said. At the close of the day the family group gathered for a snack, a few minutes of talking over the day's events, and family devotions. When the young people evaluated the conference this family group rated higher than any other feature.

Freedom Is Necessary

This small group approach also enabled the conference to be less rigid and made it easier for leaders to meet young people where they were. One missionary sent to China to open up a new field of work was told to remember that God had already been working in the area for many years. Friends understand these words. George Fox sought tender people. We have sought to see what God has been doing in

North Carolina Summer Youth Campers at Study

human hearts and to keep from trampling on his handiwork. The more flexible plans and schedules which go with the small group approach would leave us more free to cooperate with the work of the spirit in the hearts of young people.

In this experimental conference an effort was also made to help young people prepare for their return to their home communities. Young people recognize that it is a lot easier to be a Christian at camp and that it may be difficult to stick by new decisions and to hang on to new ideas when they get home. So the young people from each local church and each community were brought together on the last day of the conference to talk over how they would practice in their home communities what they had learned, and what their new decisions would mean. It was suggested to the young people that they could support each other when they got home.

This was a small beginning in tackling a big task which needs doing. Other things could be done. Letters could be written to parents and ministers explaining the camp experience and requesting their help. Campers' reunions would also help.

Our understanding of camping is deepening and new ideas are appearing. The Society of Friends must develop and use these as vigorously and imaginatively as it has its present camps. More than ever, our Society and our world need committed Christians and these Christians must have a better preparation if they are to be adequate to the tasks they face.

Young Friends—You're Needed in Jamaica

A Workcamp-Caravan for Young Friends will be held in Jamaica this summer from July 6 to August 14. Florence Passley of the Young Friends Committee in Jamaica has written that their committee is planning for about 10 young Friends from the U.S. to join a like number from Jamaica.

They will visit Friends meetings in Jamaica for the first ten days, then participating in a workcamp at West, near Port Antonio, for a four-week period. During this time they will repair and improve the meetinghouse. Noel Palmer, pastor of the Port Antonio Meeting, will be responsible for arrangements.

The Five Years Meeting Youth Department has announced that John and Thelma Baxter, pastors at New Providence, Iowa, Meeting, will direct the workcamp. They will meet those going from the U.S. on July 3 in Guilford, N.C., for a brief orientation before flying to Miami and on to Kingston, Jamaica, on July 6.

Cost of the workcamp is $250 per person. Local meetings and Yearly Meetings, it is hoped, will feel this experience worthwhile and give encouragement and financial assistance to participants.

Additional information and application blanks may be secured by writing to the Youth Department, Five Years Meeting, 101 Quaker Hill Drive, Richmond, Indiana.

Dates and Places of Camps

Canadian Yearly Meeting

Work Camp (on grounds and buildings)—July 1 to 15, Junior Young Friends Camp (ages 10 to 16), July 15 to 31; Family Camp—August 5 to 14, at Camp Neekaunis, 100 miles north of Toronto, west of Waubaushene on Georgian Bay.

California

Quaker Meadow Camps,
near Bakersfield, Calif.

June 30-July 7, Bible Conference and Family Camp.
July 7-14, Ist Junior Camp.
July 14-21, 1st Junior High Camp.
July 21-28, 1st High School Camp.
July 28-August 4, 2nd Junior Camp.
August 11-18, 2nd Junior High Camp.
August 18-25, 2nd High School Camp.
Aug. 25-Sept. 1, College Camp.
September 1-4, Family Camp.

Indiana

Quaker Haven,
near Syracuse, Ind.

June 18-23, Senior High.
July 23-28, Freshmen in High School.
July 30-August 4, Junior Camp.
August 20-25, Seventh and Eighth Graders.

Iowa

Camp Quaker Heights,
near Eldora, Iowa

Barclay Camp, June 19-25, for 11, 12 grades and graduates.
Penn Camp, June 25-30, for grades 8, 9, and 10.
Woolman Camp, June 30-July 5, for grades 7, 8 and 9.
Fox Camp, July 5-10, for grades 5, 6 and 7.
Fry Camp, July 10-15, for grades 5 and 6.

Nebraska

At Rock Cleft Camp, near
Green Mountain Falls, Colo.

June 22-24, Youth Camp, with Philip Mesner, and Oliver and Ethel Ingraham in charge.

New England

Friends China Camp,
South China, Maine

July 2-15, High School.
July 16-29, Grades 5 and 6.
July 30-August 12, Junior High.

New York

Young Friends gather for Junior Yearly Meeting during New York Yearly Meeting sessions at Silver Bay, July 28 to August 4.
Older young Friends camp, Labor Day Weekend, at Camp Gregory on Cayuga Lake.

North Carolina

At Quaker Lake,
near Greensboro, N. C.

June 18-24, Junior High.
June 25-July 1, Junior.
July 2-July 8, Junior.
July 16-22, Junior.
July 23-29, Junior High.

Western

Also at Quaker Haven,
on Dewart Lake,
near Syracuse, Ind.

June 11-16, Senior High.
July 10-14, First Pioneer Camp (grades 6 and 7).
July 16-20, Second Pioneer Camp.
August 6-11, Young Young Friends (those entering 8 and 9 next fall).

Wilmington

Quaker Knoll, on Lake Cowan,
near Wilmington, Ohio

July 9-15, Senior High Young Friends.
July 17-21, Junior High Young Friends.
July 24-28, Junior Camp.

Quaker Forum

How Might Friends Camps Promote Spiritual Growth?

Friends in the past several years have evidenced a deepening concern for their "young people." Why don't we have more of them? Where do they go? What should we do to help? These are but a few of the questions asked.

One phase of Friends' work with youth has been through a widespread series of summer camps, workshops, workcamps and other activities. Forum this issue examines Friends summer camps and raises the question of how these activities can promote spiritual growth and of how the camps can be of even more service than in the past.

Because summer camps have historically been closely allied to a utilization of natural resources and indeed nature itself, the opportunity of the "camper" to sense a new awareness to God is close at hand.

What can we do, even better, to help young Friends make this truly a time in which they come to know God as intimately as their experience will allow? Two writers discuss this important topic.

The Forum is presented in the continuing quest of Quakers to examine their practices and policies with the goal clearly stated—service to God. By openly studying matters of concern to Friends we move perhaps even more readily to this goal which all Friends seek. Forum is presented with this goal in mind, that a unity of purpose exists that overarches all our discussions and attempts at insight as we strive to fulfill the ministry on earth assigned each one of us.

—The editor.

A Setting Where Mind And Spirit Matter

By Lois Laughlin

The forum question brings to mind the following scrap of conversation I heard between two ten-year-olds, one of whom had just returned from a Friends' camp. "Every night we had a service, and everybody had to go up to the front and say he gave his life for Jesus, and the girls all cried. But you only had to do it once. And they had the prettiest music." From these remarks one might get the idea that "giving your life to Jesus" is part of the cost of attending camp. "Everybody" does it and "you only have to do it once", then you are free to enjoy the other camp activities. If this interpretation is correct, our young Friend, from his week at camp, may well have collected more hindrances than helps to spiritual growth, because he seemingly considered this act of commitment so lightly.

And what of the exception (No one takes a child's "everybody" literally), the child who could not join with honesty and understanding in this outward act? There must have been one young person who wondered what it means to give his life, who wondered if he could make such an all-embracing promise and keep it. These are valid questions for all ages. Did his hesitation separate him from his fellow campers? Did his questioning separate him from God? A sense of sin may be a necessary step toward spiritual growth, but a diet of guilt and failure imposed by one's differentness is not apt to be spiritually nutritious.

It is hoped that all camp attenders return home better equipped to practice the taxing task of loving less-lovable schoolmates, and that they receive a glimpse into the responsibilities of a relationship with God. But the danger seems great that campers might have merely an exercise in religiosity, where sentiment protects us from the demands of a working Christianity. The arpeggios and trills of a facile piano player and the compelling tones of a practiced speaker can cause the most knowing old spine to tingle. What do such techniques do to a very young person? Is his response likely to be a real religious experience? Or might it be only an echo to a call created and controlled by adults?

What, then, should a camp experience do to aid spiritual growth?

First, its leadership ought to provide a climate of genuine love and fellowship. This is not so much manifest by the hearty, forced congeniality of those determined to agree at all costs, as by the acceptance of differences and the realization

that every individual deserves dignified treatment, that every serious question or doubt deserves more than a pat answer. Questioning is not a sin. Something in man strives for a relationship with God; the man who wrote Job recognized this as much as George Fox did. Perhaps the most valuable contribution a camp can offer to the varied needs and conditions of young people is through offering a setting where things of mind and spirit matter, and where one is not denied the opportunity to seek by demands of accepting "correct belief."

Second, it could provide the opportunity for young Friends to work and play together, to build friendships and to exchange ideas. These are worthwhile and important activities.

Third, it can do a small bit toward teaching young Friends about their past and about their contemporaries in all parts of the world. Friends' concerns and testimonies, past and present, are necessary knowledge for a Friend.

Fourth, it should offer sound Bible study. Somehow, many Friends, and other Christians, seem to miss obtaining an overall view of the magnificent development of the Bible, and remain forever stuck with a few isolated stories and incidents narrowly interpreted. A certain maturity is essential to understanding the Bible, and no expert can overcome this lack for those who simply have not lived long enough. But a thoughtful leader might be able to provide a background of knowledge and questions adequate for growing with the individual's growth.

Participation And Instruction Are Necessary

By Walter McAdams

The summer youth camp program is the ideal opportunity for giving instruction and inspiration toward spiritual life and growth to our youth which Friends have open to us today.

I regard the participation in a group experience of Christian living as a vital contribution and means of developing the Christian insights of our youth.

What parent of teenage youth has not been confronted with the teenage logic, "Everybody is doing it"? The idea of conformity to the group is a strong urge in all of us and particularly the teenager. The desire to become a better Christian individual just may be born out of the participation in a genuine Christian fellowship. The very context of all that transpires should be grounded in motivations and attitudes that are distinctly Christian. A prerequisite to the spiritual effectiveness of the camping experience is adult leadership whose manner of life is obviously, though not obnoxiously, Christian.

In any group experience there is always the possibility of "incidents." The manner in which these "incidents" are met may well be the most influential and long remembered part of the camping experience. The demonstration on the part of the adult leadership of understanding, fairness, and Christian love in dealing with the group is most necessary if any spiritual impact is to be expected. Christian example is highly contagious and the most effective instruction that can be given. Christian truth will not be understood if it is not demonstrated.

This is not to minimize the instructive aspect. Christian education gives content to our Christian faith. I would propose that the content of the instruction should be broad and yet specific. Broad in the sense that it would cover, perhaps in successive years, the whole range of Biblical teachings, i.e. the Old and New Testaments, prophets, the gospels, and the social implications of the Gospel. Specific in that it should deal with the application of the Christian concepts as related to the present day activities of the youth.

Youth should come to know intellectually what it means to be a Christian as it applies to a personal relationship to Christ and as a matter of personal human relationships. Needless to say the content of the instruction should also carry with it the point of view held by Friends. Something of our Friends heritage and present day make-up should also be included in the curriculum. The effectiveness of such teaching I feel can be greatly increased by the small group study and discussion method.

These two factors, participation in a group experience of Christian living and Christian instruction, are conducive to spiritual growth.

These two factors may well serve to arouse and awaken in the youth an awareness of spiritual need, so I would suggest that an effort be made to engage in personal counseling and prayer. It is an evangelistic opportunity that should not be overlooked or exploited.

An effective camp will instruct, inspire and win our youth to a deeper devotion to Christ and His Church, but all of this is easier said than done.

David Stanfield Named by Board

Newly-appointed Secretary of Stewardship and Finance for the Five Years Meeting is David O. Stanfield of Springfield Meeting, High Point, N. C. He joins the staff of the Central Offices on July 1, moving to Richmond with Helen Stanfield and their four children from North Carolina.

The son of Jesse and Vesta Stanfield, David Stanfield is a graduate of Guilford College and Hartford Theological Seminary, from which he holds a B.D. degree. He served two years as pastor at Caesar's Creek and Spring Valley Friends Meetings of Wilmington Yearly Meeting, and from 1949 until 1953 was executive secretary of Wilmington Yearly Meeting. In 1953 David Stanfield became pastor for Asheboro Friends Meeting, and in 1956 until the present time has served as pastor at Springfield, both in North Carolina.

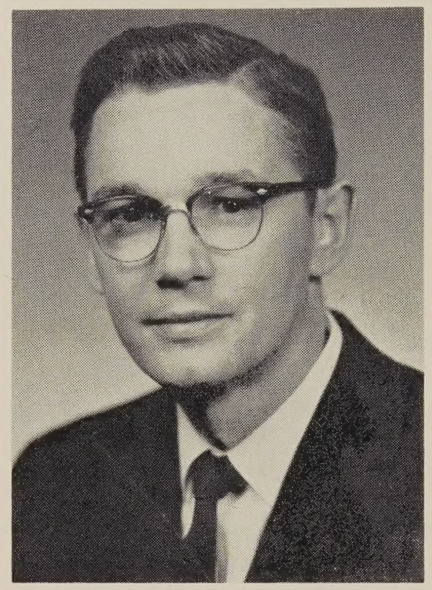
For ten years he has been a member of the Board on Christian Education of the Five Years Meeting, from 1955 to 1960 serving as chairman of the Youth Department. His wife, Helen Stanfield, also a Guilford graduate, served for three years as USFW Peace Secretary, has been active in mission and Christian education work in the Springfield Meeting, and now is employed as associate Peace Education secretary for the southeastern regional office of the American Friends Service Committee.

Their children are David, 15, a student at Friends Boarding School, Barnesville, Ohio; Judy 13, Tommy 10, and Mary 7.

* * *

The following article, interpreting the role of the Board on Stewardship and Finance, has been written by David Stanfield.

"We want you to know, brethren, about the grace of God." With these words Paul wrote to the Christian congregation at Corinth to tell of the amazing things that were happening among the Christians of Macedonia. The only explanation for the Macedonian Christians' steadfastness in the face of persecution, their loving fellowship amidst deplorable poverty and their generosity to other Christians "overseas" in Jerusalem was that the



David O. Stanfield

grace of God had filled their lives with joy and gratitude.

In just this spirit the Board on Stewardship and Finance wants all Friends in every Meeting to know about the grace of God as it has blessed other Meetings — and to come into a fresh experience of that grace of God for themselves. We wish to share in a spiritual ministry that will quicken the hearts of new Friends, long-time Friends and prospective Friends with a hope to experience God's redeeming love, and to open the way for that experience to usher them upon a new level of life.

When this happens to us and our fellow-members, new spiritual vigor begins to flow into the fellowship of our Meetings, a fresh spirit of concern and urgency comes into our Meetings' ministry and witness, and a compelling desire to serve others in need moves us to generosity. With this spiritual undergirding, our Meetings will begin to bear the good fruit of an enlarged program of Christian service to benefit our own members, our immediate communities and our 'neighbors' abroad.

The Stewardship and Finance Board is getting ready to share such a ministry in your Meeting. These are some of our preparations: last summer at the 1960 FYM sessions the old Stewardship Committee was elevated to become a Board with broader representation and more vigorous policy-making capacities; a full-time secretary is to expand the services offered which were impossible under part-time staff leadership; training in the National Council of Churches' Stewardship Conferences and experience in local Meeting Every-Member Canvass programs are now represented in the Board membership and staff.

We see that our primary responsibility is to aid local Meetings to find a new spirit and a broader vision of Christian-Quaker service. We also believe that one of the fruits of more vigorous local Meetings will be greater confidence in and enlarged support of our cooperative Christian services through the Five Years Meeting.

A Visitor at Philadelphia Yearly Meeting

Space does not permit a full report on these vigorous sessions, marked by a new measure of outgoing concern, caring and sharing. To one who had seen these three main strains of Quakerdom acting separately it was exciting to see them unite around major concerns: deepening the worship life, more adequate response to the educational needs of children and youth; materials for Christian education; more facilities for the use of children and youth during Yearly Meeting (how delightful to have this as a problem!), outreach through the World Committee, the Friends Committee on National Legislation, the American Friends Service Committee and the many active committees of the Yearly Meeting.

Throughout that busy week Friends never allowed the pressure of business to quench the spirit of worshipping and searching fellowship, or to gloss over real differences about important concerns. Visiting Friends from other Yearly Meetings, the Five Years Meeting and overseas were extended every hospitality and received fully into the warmth of the fellowship.

—David E. Henley

What Is Eldership - A Status Or A Service?

Presented here is the final article telling of the concerns of Indiana Yearly Meeting ministers who gathered earlier at Taylor University to consider deepening the spiritual life of the local meeting. Previously the writers were David Henley and Glenn Reece.

By Kenneth Pickering

When the writer of the book of Ecclesiastes says that of the making of books there is no end, he has pretty well said the truth concerning the writing of articles about elders in Friends Meetings. Little that is new can be said, for the role of elder has changed little since its inception. However it is an evident fact that in our practice we have not always stayed by our original purposes. It becomes increasingly apparent that in some sectors the office of elder has sadly deteriorated until our Ministry and Counsel bodies tend to spend more time in policy-making, judgment-passing and opinion-giving than in vital, spiritual counseling and ministry.

The New Testament recognizes the need for eldership and has some very specific advices to give. (I Peter 5:1-9, I Timothy 3:2-7, Titus 1:7-9 and I Timothy 3:8-13) Elders should be persons of spiritual insight and maturity, persons whose lives witness to the indwelling presence of the living Christ. They should be earnest, sincere and dedicated individuals free from questionable habits. They should maintain a vital devotional life and be sensitive to the guidance of the Holy Spirit. They should always be persons able to exercise loving care and charitable attitudes toward all people, forward-looking, courageous and wise.

Since elders make up the body known as Ministry and Counsel they should not overlook the fact that one of their chief concerns is that of counsel. It is only out of their counseling and concerns that they can properly make recommendations to the Monthly Meeting. The Ministry and Counsel body is not a body vested with authority, but the absence of this authority does not in any way lessen their responsibility. (See pp. 53 - Faith and Practice).

In a pastoral meeting the elders and the pastor are expected to work together in harmony. Elders need to counsel with, uphold and if need be, lovingly restrain a pastor. Elders have a special responsibility for the pastor's message, and their attitude toward the ministry will not only strengthen the pastor but also help him to minister more effectively to the total needs of the meeting.

If elders are persons of spiritual discernment they can greatly help the pastor to sense the spiritual needs of the meeting members. Eldership is, in a sense, a difficult assignment for it is not always easy to rise above the petty bickerings and jealousies of the community and listen rather to the counsel of God. On occasion, even Ministry and Counsel groups have or can become involved in serious disagreement and hurtful attitudes which may very well be an expression of the lack of spiritual depth on their part.

Some persons are by nature judicious, others may acquire this trait through prayer and search; but certainly elders need to be judicious as often times very delicate matters come before the Counsel body for discussion. In this matter of discernment lies much of our hope. But we need to realize that some of our finest leadership potential has been lost to us because of the lack of discernment on the part of Ministry and Counsel bodies. By the same token, wrong leadership has on occasion been brought among us, due to the fact that some elders are more zealous than wise.

We need to be constantly reminded of the lurking danger of the closed mind policy. For when this appears it is an indication that eldership has become a status to be attained and not a service to be rendered. If the Ministry and Counsel bodies will come alive to the sacred task that is theirs, it is easy enough to see Friends making new advances in Christian Education, Evangelism, Missions and Social Concerns, but the spiritual tide will rise little higher than elders permit it to rise.

Coming Events

May 12-14—Associated Executive Committee of Friends on Indian Affairs, Greensboro, North Carolina.

June 14-18 — Nebraska Yearly Meeting, Deer Trail, Colo.

June 19-24 — Third National Conference of Friends on Race Relations, Earlham College, Richmond, Ind.

June 19-25 — California Yearly Meeting, Whittier, Calif.

June 19-30 — Joint School of the Ministry, Quaker Hill, Richmond, Ind.

June 19-30—Seminar on "The Church in the World," Earlham College, Richmond, Ind.

June 20-25 — New England Yearly Meeting, Brunswick, Maine.

June 23-27 — Canadian Yearly Meeting, Newmarket, Ontario, Canada.

July 9-14 — Joint Laboratory School, at Guilford, N. C.

Three New School of Religion Appointees

Three new persons have been added to the Earlham School of Religion Board of Advisors as announced by Dwight Young, chairman of the Earlham Board of Trustees. They are Thomas E. Jones, President Emeritus of Earlham, Kenneth Pickering, Superintendent of Indiana Yearly Meeting, and James M. Read, newly-elected President of Wilmington College. Errol T. Elliott is chairman of the Board of Advisors, whose membership is now increased from twenty-six to twenty-nine by the addition. The next meeting of the Board is scheduled for October.

Community Churches Join for Easter Worship

Eleven churches of the Western School Community cooperated in Easter sunrise services, according to word from the Friends Meeting at Russiaville, Indiana. Speaker for the morning was Francis G. Brown, minister of New London Friends Church.

'Walks For Peace' Are Nationwide

"What does the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"
—(Micah 6:8)

Many hundreds of persons over the United States participated in "walks for peace," prayer vigils, public rallies, and peace witnesses during and preceding the Easter week-end.

On the east coast at Fort Detrick, where the Vigil and Appeal to cease preparation for biological warfare have been carried for 21 months, March 30 brought this witness to a close. On Good Friday a day-long vigil was held at the Atomic Energy Commission in Germantown, Md.; and on Saturday a morning vigil was held at the Pentagon, with a walk from there to the public rally at Washington Monument, and a second rally in the late afternoon.

In New England, on March 31, Friday afternoon, a peace vigil was held before the State House in Boston, and on the following day many persons walked from Lexington to Boston, this culminating in a rally at Franeuil Hall. For the previous three weeks a 340-mile Peace March was staged by the Committee for Non-Violent Action, starting from the Polaris base at Kittery, Maine and reaching New York on Easter week-end.

Elsewhere a March for Peace started at McGuire Air Force Base in New Jersey on March 25, culminating the day before Easter at the United Nations Plaza. And on Easter Day a Peace Witness was held at Times Square in New York City. Earlier, in Philadelphia, a peace vigil took place at Franklin Institute when a ballistics expert was lecturing.

In the Mid-west a week-long vigil was held near Newport, Ind., at the U.S. Army Chemical Corps facility. In Minneapolis a Peace Walk was conducted, and similarly at Madison, Wisconsin, a "Walk for Survival."

On the west-coast, a fifty-mile walk began on March 28 from Sunnyvale, Calif., past a missile-development and space research center and on to San Francisco, where four town meetings were held on Good Friday. A brief walk culminated in a rally on April 1 at Union Square, San Francisco.

In Southern California, vigils were held at the Atomic Energy Commission in Los Angeles, at Convair Astronaut headquarters, San Diego, and at Rocketdyne, North American Canoga Park, and at Vandenberg Base, Lompoc, Calif.

While some groups had no organizational sponsoring, the majority did. Among the sponsoring groups were regional offices of the American Friends Service Committee, of Women's International League for Peace & Freedom, Committee for a SANE Nuclear Policy, many Peace and Service Committees of Friends groups, regional Fellowship of Reconciliation groups, Student Peace Unions, one Young Adult Fellowship of the Church of the Brethren, and War Resisters' League representatives.

"Most demonstrators are simply people who feel so strongly about a public issue and are so frustrated by an inability to act upon it within the framework of their society that they find themselves doing something about it outside normally accepted patterns of action.

"What is the significance of public demonstrations? I believe they may become the most important single factor in determining the road that civilization takes. I believe this because a demonstration is sometimes the only effective means of expression open to people. A demonstration can't be ignored. Write a letter, sign a petition, join a delegation, and maybe you'll be listened to, maybe you won't. Join a demonstration and right away your cause gets recognized. Join enough demonstrations, with enough people who feel as you do, and you might be able to shape the course of history . . . they can't help but be victorious in the long run."

—*From the August issue of* MINUTES, *a publication of Nationwide Insurance Company, Columbus, Ohio*

MUSIC FOR MEETING

By Ida Mae Miller

For A Richer, Fuller Life - Read!

Certainly we Friends have long realized the values gained from reading books. This year's theme for National Library Week reminds us to catch up the inspiration found within books. Each of these noted below has been of special help to Friends concerned with music in the Meeting. These treasures may be yours for the reading!

Music and Worship In the Church is a stimulating study of the relation music bears to worship. Note particularly chapters devoted to the minister, music committee, and congregation. See the list of basic hymns, suggested vocal solos, and the extensive bibliography. An enlightening and entertaining book invaluable to the director, minister, and music committee.

Lovelace, Austin C. Abingdon, 1960, 220 pp., $4.00.

Building A Church Choir presents helpful suggestions for the beginning director. Includes methods of recruiting members, selection of music, and the choir's participation in the Sunday worship service. Every chapter bears study and discussion. Don't miss the Appendix with lists of music materials, anthems, and a "must" list of books for the choir director to own.

Wilson, Harry R. Schmitt, 1957, 192 pp., $4.00.

The Children's Choir is a veritable gold mine of ideas to enliven your work with children. Look at the chapters concerned with methods and one on the child, the church, the home. Read "A Singing Religion," pp. 222-25. Show this book to your Church School teachers - they will be delighted with the help it gives.

Jacobs, Ruth K. Augustana, 1958, 311 pp., $4.95.

A Comprehensive Program of Church Music contains helps for children's and adult choirs. Lists qualifications of the choir director. A provocative question opens the chapter on "Protestant Worship." How do your minister and music committee answer it? What does Ministry and Counsel think?

Whittlesey, Federal L. Westminster, 1957, 215 pp., $3.95.

World Committee Sessions Reported

The Friends World Committee, American Section, held its annual meetings in Washington, D.C., January 27 to 29, with some eighty Friends from outside Washington representing a broad area east of the Mississippi.

On Friday, Frances Warren told of her work with the Young Friends Committee of North America in her visitation last year, and Ward and Lena Applegate reported on their visits among Friends in New Zealand and Australia. A. Ward Applegate is new chairman of the American Section, succeeding Dorothy G. Thorne, who served for nine years.

Business sessions were held on Saturday, as well as lectures from three Friends. Cecil Evans told of Quaker work at the United Nations. George Loft spoke of Africa's present political situation, and of the great winds for freedom and independence now flowing over the continent. Edward Snyder told of Friends work for peace on Capitol Hill.

On Sunday, some 100 persons gathered at Sidwell Friends School to consider Africa and her problems, as reported in the March issue of Quaker Life (page 83).

—James F. Walker

Friends Concern Sends Books to Chavakali

While visiting Kenya in the spring of 1960, Emory and Edith Morris of San Mateo, California, saw the need for books to supply the new high school at Chavakali, southwest of Kaimosi.

Morris Kirk, principal of the school, gave these Friends a list of books needed, and Edith Morris publicized the need among her friends in the Bay Area near San Francisco.

Women searched their homes and libraries, and the books rolled in. By the time of shipment in December, boxes of books destined for Chavakali weighed nearly 1,750 pounds. The Morrises rejoiced in finding such a large portion of the books needed and in having them given by people of many denominations who are concerned with this American-type high school within the British system of Kenya.

On the Watchtower of the East Africa Yearly Meeting

By Benjamin Wegesa

Nearly a year ago, plans began for inviting a young Friend from the East Africa Yearly Meeting to visit with American young Friends. In East Africa the Friends were filled with great excitement, knowing this is the first opportunity for them to take part in activities of the Five Years Meeting youth program.

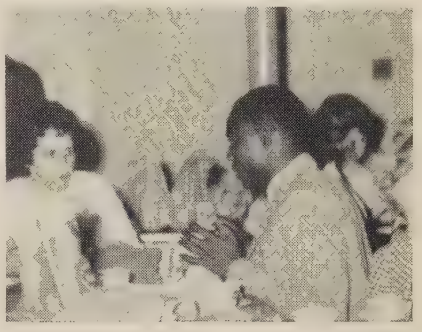
The last day of March, bright with the warm African sun, bade me farewell and wished me a happy journey. A week with English Friends was filled with carefully-planned visits to places of interest and gave me a wonderful experience. At Woodbrooke, where a gathering of Quaker youth was held, I had my first experiences abroad. The discussions in small groups were rich. The same difficulties we face in our meetings were discussed. It was a great relief to see that what we are trying to do in Africa is the same as English Friends are trying to do. The question of how to interest more young people in attending worship was faced in the same way we had faced it only two weeks before with my own young friends in Kenya. The healthy mixing of the Friends gave me another very worthwhile lesson.

When I arrived in Detroit, I was possessed with a feeling of friendliness as Wayne Carter and his son John welcomed me warmly. The airport turned its questioning eyes to the young John as he lovingly stormed me with questions about my home, my family and my "tree house."

I am greatly impressed with the growing interest among young Friends in America in the work being done in Africa. The material available here makes me feel rather ashamed to see that we have done very little for our young people.

A meeting at West Richmond with young Friends was very rewarding as I saw how they run their meetings. During the next months I will be working closely with young people in many areas of the United States, and hope to gain much more.

This privilege, I hope, will help us form a stronger tie and a closer working unity between Friends in Africa and those in the U.S. We shall never stop expressing our appreciation for the Friends who have so faithfully worked hard to make this visit possible.



Benjamin Wegesa with young Friends from the area gathered at West Richmond Meeting in Richmond, Indiana, at the beginning of his visitation.

Leaflets Again Ready For Friends Meetings

A Momentous Decision, by Lelia S. Marstaller, originally written for the Durham Friends Meeting near Freeport, Maine, has been printed for the fifth time. This "letter to new Friends," which speaks with such deep understanding to the needs of all and specifically in behalf of the Friends testimonies, is now part of the "For Friendly Persuasion" series published by the Board on Peace and Social Concerns of the Five Years Meeting.

Single copies free; less than 100, 2¢ ea.; 100 or more, 1½¢ ea. Order from 101 Quaker Hill Drive, Richmond, Indiana.

Alfred Kazin Speaker at Friends Center

The distinguished writer and lecturer, Alfred Kazin, spoke on March 3 at the New York Friends Center on "Religious Poetry in America." Mr. Kazin has taught and lectured at Smith College and Harvard and New York universities. He is author of many books, among them "On Native Grounds" and "A Walker in the City."

Tension In Israel

New light on some of the deepest problems of man and society, of nations and the individual conscience may come out of the trial of Adolf Eichmann which is taking place in Israel in Jerusalem this spring.

Special reports on the trial have been made available to Friends. The full-time representative in Israel of the American Friends Service Committee attended the trial openings as an observer, and also attended some later sessions when his regular work took him from Haifa to Jerusalem.

Report from Israel: THE TRIAL OF EICHMANN

By Philip Buskirk

Haifa, Israel—Since the announcement that Adolf Eichmann would be tried in Israel, the atmosphere in this country has had a new charge. Every two-weeks until the official indictment the papers carried notice of a 15-day extension by the Court of permission to hold the prisoner. It was never really routine news. Postponement of the trial until April 11 was like a reprieve, but the tension never broke and then began to mount again.

There are many elements in the tension. To most, the thought of purposely making vivid again the horrors of Nazi persecution is almost impossible to face. Terrible as the word may be, "holocaust" as a fact of past group experience is less terrifying than a public probing of detail after detail before the survivors and the closest kin of the victims. Some people believe that the dazzling light of world-wide publicity will strengthen not only the bonds of sympathy with part of humanity but also the flow of hate from other parts. If the trial is a fight for the life of one man - or even for all men who have ambitiously served an evil power, what weapons will not be used in the defense, what counter-accusations will not be brought, what sources of doubt will not be drawn in to confuse?

But the trial is upon us. We see a picture of the accused with some police and a court official. A group of observers search in vain for the television cameras in Beit Ha'am where the trial takes place, and are later shown themselves on film. The judges are named. Facilities are set up for telephoning, wiring, and mailing reports simultaneously to all parts of the world. Each accredited observer may have a transistor receiving set to hear the trial in a choice of several languages. He may go downstairs and sit at a typewriter while watching the proceedings on closed circuit TV.

The deep past has its influence, too. The tombs of the Sanhedrin are not so far away from Beit Ha'am. Closer still is the court of Pontius Pilate, though it lies beyond the Jordan border and within the Old Jerusalem city walls. Before the trial started, the feast of the Passover was observed; and the feast of Easter.

Albert Camus created the "judge-penitent." The hour is approaching when many will feel themselves in the role.

It may interest Friends to know the attitude of one Jewish leader—Rabbi Maurice Davis of the Jewish Temple in Indianapolis — on the question of vengeance as it relates to Eichmann. How many Christians would have such insight?

"Do you know what I love most about Purim? You'll never guess. It is not the homentaschen, nor the laughter, nor the games, nor the masquerades, nor the nonsense. I like all of these. But what I love the most is none of these. What I love the most about Purim is that it is fiction. It never happened. It is not historical. That's what I love the most.

"Because it is fiction, I can remember what I want to remember and forget what I want to forget. I can skip the whole chapter of the hanging of Haman, the killing of his sons, and the slaughter of Persians. I can simply turn the page, without reading it.

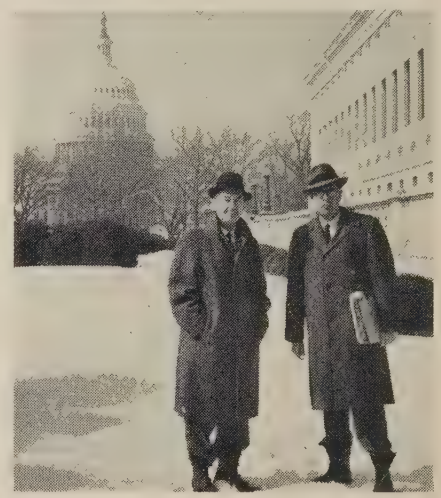
"The other day, however, someone called Eichmann a 'Haman.' Perhaps he was. Perhaps he is. What he was, and what he is is not important. What we are is important. If he wants to be Haman, let him be Haman, but do we have to be Mordecai?

"If we act out the rest of the story, do you know what will happen? Eichmann will hang, and Purim will cease to be fiction. Purim will be real, the hateful parts of it along with the rest. Purim will be real. It will be factual. It will have taken place.

"And we shall never be able to enjoy it again!"

Friends Attend Capital Seminar

Joining with some 300 churchmen, including lay members, pastors and ministers, four members of the Society of Friends recently took part in a Washington, D.C. Seminar to look at our government in process. Sponsored by sixteen Protestant denominations in cooperation with the National Council of Churches of Christ in the U.S.A., the four-day off-the-record meetings



with representatives of government agencies, Congressmen and Senators provided a close-up view of the thoughts and opinions of those who are elected, appointed and hired to serve this country.

Richard P. Newby, pastor of Muncie Friends Meeting, and David H. Thompson of the same Meeting, witnessed the Senate debate on the acceptance of Robert Weaver as President Kennedy's appointment to the post of Housing Administrator. The first Negro to reach such a high post in Government, his appointment touched off an afternoon of charge and counter-charge on the Senate floor.

E. Clarke Wilson of the High Point, North Carolina, Friends Church, and Eva D. Edgerton of Dayton, Ohio, member of Western Conservative Yearly Meeting, found opportunities to talk with their Congressmen, and a large delegation from Ohio talked with Senator Lausche.

The Editor Comments

By Earl Conn

Someplace along the line every man must ask himself the one great question of his time: Have I done with my life what God wants me to do?

Most of us evade this question. Undoubtedly there are those who evade it all their lives. There are those who successfully rationalize the answer so that any action becomes an action favorable to God. There are those who superficially answer the question with no real insight into what has actually happened.

But I strongly suspect that with every living human being, the time comes when this question demands a searching answer. I strongly suspect there are many of us who live with the always present, highly uncomfortable feeling that we don't want to answer the question now but perhaps later when our answer, we reassure ourselves, will be more of the answer that we know it should be.

The pattern that we follow is no secret; writers have discussed it thoroughly in the past few years - the committee meetings, the organizations, the clubs, the busywork, the activities, the pressures, the problems, all of the things which make up "modern life."

And this brief comment is no attack on this way of life. I myself am so deeply immersed in it that I certainly cannot stand off as a profound critic.

But rather I ask: Am I doing with my life what God wants me to do?

Are my words the words God wants me to use?

Are my actions the actions God asks of me?

Are my thoughts the thoughts God wants me to have?

Are my activities the activities God wants me to engage in?

And ultimately: Have I served God? Not have I served God on Sunday, or some of the time, or most of the time, but all of the time - every single, breathing moment?

I believe this service can come about in different ways. Perhaps now I am rationalizing. But when I go to bedrock and ask myself whether this is the work of God and when I feel that my honest answer is affirmative, then I can believe I am serving God at that moment.

In too many other moments I know that honestly the answer is negative.

Doesn't each person need to ask himself this same question time after time after time until ultimately his life becomes one of total consecration to the will of God?

Farmers Institute Holds Instruction

Beginning in early February on successive Saturday mornings for six weeks, Keith Kendall, pastor at Farmers Institute Meeting near Lafayette, Indiana, has taught a class on "Quakerism and the Responsibilities of Being a Church Member." As a conclusion to this study program, young people have counselled with their minister about becoming members of this Meeting.

A Minor Concern

I call this a minor concern because I do not know whether others have had the same experience. It may very well be that I am alone in feeling, as I do, that in our Meeting for Worship it is easier to "center down" when our circle is compact. When its members are scattered over a wider area with vacant chairs between individuals and the inner circle half empty, it takes longer to turn away from the nagging details of daily life and lay myself open to the Eternal.

I know that audiences ordinarily tend to gravitate to back seats, but in a Friends Meeting for Worship there is no audience. We are all participants and dependent on one another. How can we be ill at ease or self conscious about where we sit? The act of joining together in a common effort to learn God's will for us makes self-consciousness impossible. There is no room for insincerity, no room to wonder what others may think of us, no room for our sensitive little egos. We are all part of something bigger.

For me the sustaining sense of fellowship in our hazardous enterprise of unprogrammed group worship is due in part at least to the physical closeness of other seekers. Something seems to come from those immediately about us. Just as in a mob the individual is reduced morally to the lowest common denominator and will take part in violent acts that by himself he would never do, so in a Meeting for Worship the individual may be raised spiritually to levels above his ordinary reach. In the communal search for the Divine Presence, we may gain fresh insights and be filled with a sense of peace and power. When this happens, we find ourselves at the heart of worship and leave the meeting strengthened by a clearer vision of our part in the work-a-day world ahead of us.

This does not happen always, perhaps not even often. Meetings are sometimes empty and dry. But when the experience does come, it is beyond words precious, worth all and more than it has cost us. My question is, are there others who think that physical nearness to one another in meeting may be part of the cost, an element in bringing us closer to the heart of worship?

—Helen Griffith

Reprinted from the Middle Connecticut Valley Newsletter

Report on Youth Work in Kenya

By Edwin Hinshaw

Since I began in August 1960 my full time service as Youth Advisor for East Africa Yearly Meeting (appointed by the American Friends Board of Missions) I have been actively engaged in efforts for young people, working along with Jeremiah Mugofu, who is the Superintendent of Youth Work appointed by East Africa Yearly Meeting.

Youth activities in East Africa Yearly Meeting actually began in 1948, two years after the Yearly Meeting was set up. For the most part, the Young Friends organization was a parallel body to the Yearly Meeting proper, and its activities really amounted to one meeting a year for young adults. A "youth" taking part in this group might be thirty years of age, or older. This organization has done a great deal for young adults and it is hoped that it will continue. However, an increased emphasis is now being placed upon activities for the youth who are still in school, the boys and girls from thirteen to twenty years of age.

With this age group in mind, we held our second Junior Yearly Meeting Camp at the same time as Yearly Meeting at Shamberere. The camp followed the pattern which had been successful in the first camp, held at Kidundu in 1959. There were classes for instruction following an early worship service, each morning; attendance at the adult sessions of the Yearly Meeting in the afternoon; games and recreation in the evening; and evangelistic services at night. As last year, the night services were the heart of the conference.

Staff Is Listed

Benjamin Wegesa was camp director, Jeremiah Mogufu and I served as advisors, and the rest of the staff and counselors were drawn from the Yearly Meeting.

Estelle Hollinshead, principal of the Lugulu Girls Boarding School was in charge of the cooking for the 237 campers and the staff. The cooking had to be done on open fires in the traditional way. Since it rained almost every evening during the camp, there were many difficulties in cooking and serving the meals. However, in spite of the rain and other physical handicaps, the camp was a success.

Jeremiah Mugofu is not able to devote his full time to church work. He earns his living by teaching, and whatever service he is able to give to the youth work has to be given in his free time. So, on week-ends Jeremiah and I travel and work together, but on weekdays I have to travel alone.

Our first Quarterly Meeting Youth Camp was held in South Nyanza in January 1961. There all phases of young people's work were discussed, from the Sunday school work to special service for young adults. Suggestions were given as to how to organize youth groups. Emphasis was placed upon the fact that one of the most important ministries of the church is the evangelization of youth.

We conducted week-end retreats at Kaimosi, Chavakali and Kamusinga, with the purpose of explaining the place of young people in the church and discussing what they should do. These retreats proved to be of great value, for they brought out some of the problems of the village meetings, and afforded opportunity for free discussion about what could be done by the young educated members to help solve these problems. As a result of the retreats, invitations came to visit meetings and discuss youth problems with the elders.

Leaders Were Campers

I have visited a number of schools and conducted discussions on such topics as: what is the purpose of a Christian youth group? what are the special problems of the new society and the old in Kenya? At the Government Secondary School at Kakamega, to which I was invited through the influence of a student who had been in one of our youth camps, I found a group of 80 Quaker boys who were trying to meet every week as a Young

Photo by Rodney Morris

Evangelistic team on a visitation trip in South Nyanza Quarterly Meeting, enjoying the hospitality of a Quaker home as they plan a week-end youth camp in the quarter. Left to right: Jeremiah Mugofu, superintendent of youth work in East Africa Yearly Meeting (back view); Leah Lung'aho; Joan Morris; Logan Smith; Edwin Hinshaw; Washington Iranogwa, an elder in South Nyanza; Thomas Lung'aho; Japhet Iranogwa, clerk of the youth organization in South Nyanza. Rodney Morris (taking the picture), was also a member of the team.

Photo by Rodney Morris

A staff meeting at the Junior Yearly Meeting Camp at Shamberere. Edwin Hinshaw, Youth Advisor for East Africa Yearly Meeting, is seated to the right of center.

Friends group. All their leaders were boys who had been in our camp.

Now we come to "things hoped for":

1. A full-time youth superintendent appointed and supported by East Africa Yearly Meeting.

2. Regular Sunday afternoon youth meetings in every Friends community. Since there are 550 village meetings to be concerned for, our task is no small one.

3. Leadership courses during the year, one for the whole Yearly Meeting and several for local meetings.

4. Retreats for Monthly Meeting clerks and elders, for the purpose of studying the needs of the youth and of building understanding between the adults and the younger generation.

5. Preparation of a hand book for youth groups. (This will soon be completed and in the hands of leaders over the Yearly Meeting.)

The sign of a healthy church is activity. Young people have the energy for activity. They also have souls and lives to give to Christ **now.** Jesus never said to wait before joining the Kingdom of God. "The Kingdom of God is at hand; repent and believe in the Gospel." (Mark 1:15).

Joyners In Kenya For Mission Work

Orville and Nancy Joyner, with their children, Christopher, Karen, Cynthia and Michael.

Orville D. and Nancy Joyner with their four children, Christopher, Karen, Cynthia and Michael, left New York by air April 3 for Kenya, East Africa, arriving at Kisumu, April 8, under appointment of the American Friends Board of Missions.

They are stationed at Chavakali, where Orville is to teach science in the new Chavakali Secondary School. In this school, which is an experiment in rural secondary education among the Maragoli people, Earlham College is cooperating with the American Friends Board of Missions, the International Cooperation Administration (USA) and local African groups.

Orville is a member of the Azalia Friends Meeting in Western Yearly Meeting, and Nancy of the Swarthmore, Pa., Monthly Meeting. Orville is a son of Cebren and Mildred Joyner of near Elizabethtown, Ind.

Orville is a graduate of Earlham College and has a master's degree in audio-visual education from Indiana University. For the five years previous to his departure for Africa, he was employed in audio-visual production at Miami University, Oxford, Ohio.

Nancy is a graduate of Westtown School and Earlham College. Her father, Lynn Rohrbough, is well known for his activity in the Cooperative Recreation Service and as a publisher of folk music.

Kingston Friends Assist Refugees

A great many Cuban refugees have crowded into Kingston, Jamaica, with the hope of migrating eventually to the United States. With the severance of U.S. diplomatic relations with Cuba, the nearest U.S. consul was in neighboring Kingston, and this brought about the influx.

For the most part, these refugees are middle-class technicians, and professional and business people. As they were permitted to take only $5 each out of Cuba when they left, they are totally unprepared to finance a stay in Jamaica. Many of them have relatives in the United States who will go bond for them and sponsor them, to meet immigration requirements, if they can secure visas.

To meet the situation, a Jamaica Good Neighbor Emergency Coordinating Committee was formed in Kingston, with representatives of

(Continued on next page)

(Continued from page 131)
the YMCA, the YWCA, the Jamaica Christian Council of Churches, the Roman Catholic Church, the Rotary Club, and other organizations, with representative of the U.S. Consulate and the Jamaica Immigration Department as advisors.

A building recently vacated by the YMCA was loaned to the Committee; the Rotary Club collected furnishings; and the Ministry of Home Affairs provided 60 beds and mattresses kept for hurricane emergencies. The Center now provides 125 beds and serves three meals a day. To assist with the expense of all this, Church World Service cabled $4,000 for refugee relief.

Kingston Friends are assisting in the program, along with other church people. Cuban Friends among the refugees have found a warm welcome in the Kingston meeting.

East African Friends Report on UN Seminar

The two Quaker women chosen by East Africa Yearly Meeting to represent it at the United Nations Seminar held in Addis Ababa, Ethiopia, last December 12-23 were Lena Kageka Mwenesi and Mellap Nasike Wakube. These Friends were greeted in Addis Ababa by Douglas and Esther Lister, and experienced the outbreak of violence which occurred during the attempt to overthrow Emporer Haile Selassie.

Twentieth Street Friends Hold Special Meeting

"Trends in American History" were considered on April 14 at the Twentieth Street Meeting House in New York City. On that evening the guest speaker was John Hope Franklin, professor and chairman of the Department of History at Brooklyn College.

ASSOCIATE EDITOR

For Quaker Life. Candidate should be well versed in Friends and possess some journalistic background. Salary and other information available upon contact with Friends Central Offices. Position will be open in early June. Write to:

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Then & Now, Quaker Essays, Historical and Contemporary, by Friends of Henry Joel Cadbury, edited by Anna Brinton. 352 pp. University of Pennsylvania Press, 1960. $5.00.

Can twenty-one Friends, each with significant special concerns, produce a unity within the covers of one book? They can, it seems, if Anna Brinton edits the book. The title exactly describes the essays and their arrangement: **Then,** in history, persons and events selected from the Quaker past who may give impetus and interest to our present widely diverse expressions of faith; **Now,** Friends and their thinking responsible for areas of growth in our Society, for cooperation with all that is vital in other forms of faith, and for commitment to peace and the service of man. Between **Then** and **Now** is the significant little symbol **&,** which in the manuscripts of old Quaker journals was sometimes so prettily made.

Most of us read the journals only in printed form, forgetting the excitement of search for the original papers and all the mystery of discovering history. Essays upon the great collections of Friends' books and papers, such as those at Swarthmore and Haverford Colleges, join the past to the present, guiding the student to the lively sources of history itself. Properly following the survey of what has already been written appears William Hubben's **Ruminations of an Editor,** which should stir the thoughtful reader to experiment with a modern 29¢ ball-point pen to discover what can be done to translate the divine into plain English, revised but not yet standardized.

Who will most enjoy reading **Then & Now?** Just about everybody! Pew-hardened Friends will enjoy it, because the familiar and well-known in these essays comes freshly to life. Newly convinced Friends will enjoy it, because the vivid concern for worship and peace and outreach which have carried them into the Society will be focused for chain-reaction. Quite especially will all friends of Henry Joel Cadbury (and where are they not found?), having read Mary Hoxie Jones' biographical sketch of her uncle, be delighted to discover how the range of his Friendly concern, unassumingly expressed, brings growth to the Society in our time. **Then & Now** should be read **now.**

—Moses Bailey
Hartford, Connecticut

* * *

Glimpses of a Life, Elizabeth H. Emerson; J. S. Sargent, $2.

Elizabeth Emerson, who wrote two fine novels, "The Good Crop" and "The Garnered Sheaves," pleasantly remembered among Friends, has now collected her essays under the title "Glimpses of a Life." She considers these essays, a number of them published in **The American Friend** and other periodicals, as a long postscript to the novels which were also revelations of her personality. The novels, she says, "have more of the inner conflicts, the disappointments and hurts common to mankind."

This book is reflective and reminiscent; much of it tells of "that best portion of a good man's life, the little nameless, unremembered acts of kindness and of love," and surely Wordsworth intended those phrases for the good woman, too.

Elizabeth Emerson is apt to show the good women who were and are her friends in an act or two which symbolize their lives. She also gives glimpses of chance acquaintances treasured for their unusual traits; she recalls memories of childhood and education, of field trips with the "Botanist," of the beauties of New Mexico; she shares her joy in beloved grandchildren, describes her writing of the novels, and at last her present life.

Elizabeth Emerson has many of the qualities of the modern Quaker writer: nothing is ever over-written; all seems quite natural; human insight and imagination are here, sometimes just under the surface; and the book is pervaded by the serenity of one at peace with life and deeply interested in its small moments as well as its great. It is singularly free of concerns. Many of the essays are excellent, and the one entitled "Unity" deserves, I believe, to stand among the smaller Quaker classics.

—Dorothy Gilbert Thorne

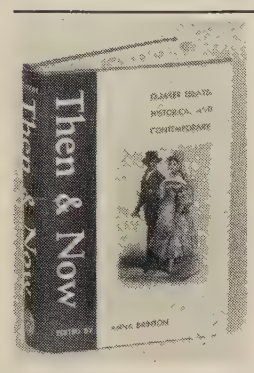
Suggestions for your Library

We are constantly indebted to present day writers who have the ability to translate spiritual truth and experience into words. Because good reading results in spiritual growth every person's collection of good books should constantly increase. The following titles are **new, worthwhile** and **highly recommended.**

Order from:

FRIENDS BOOK AND SUPPLY HOUSE

101 Quaker Hill Drive **Richmond, Indiana**

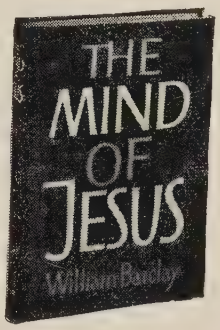


THEN AND NOW

edited by Anna Brinton

A panorama of Quaker thought from 1652 to the present. A collection of essays written by Quaker authors. A tribute to Henry J. Cadbury.

Price $5.00

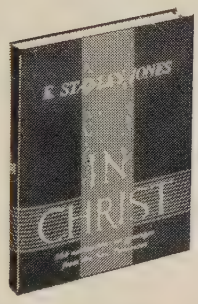


THE MIND OF JESUS

by William Barclay

The author's aim is "to make the figure of Jesus more vividly alive so that we may know Him better, love Him more."

Price $5.00

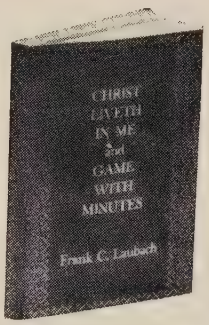


IN CHRIST

by E. Stanley Jones

The author shares a deeper understanding of what "in Christ" means; what happens to life and living in view of this relationship.

Price $2.50

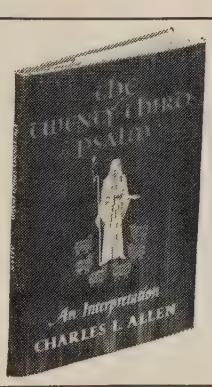


CHRIST LIVETH IN ME and GAME WITH MINUTES

by Frank C. Laubach

A jubilant affirmation of faith combined with a simple formula for the more abundant spiritual life.

Price $1.00

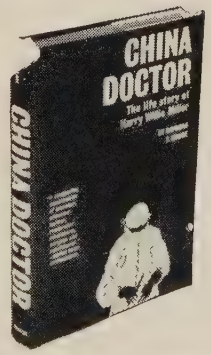


THE TWENTY-THIRD PSALM

by Charles L. Allen

In his interpretation of this mightiest psalm the author joyously exclaims "it can do marvelous things for any person."

Price $1.50

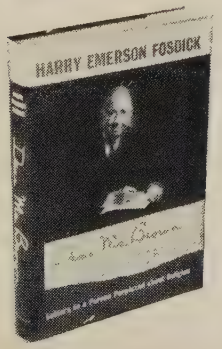


CHINA DOCTOR

by Raymond S. Moore

Real life adventure in China by Missionary Harry Miller. He is compared to such all-time "greats" as Livingston and Paton. Documentary photographs.

Price $3.95

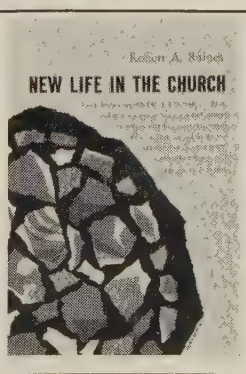


DEAR MR. BROWN

by Harry Emerson Fosdick

Written in the form of a series of letters to a man wrestling with the great questions of life. Helpful to those plagued by doubts.

Price $3.00



NEW LIFE IN THE CHURCH

by Robert A. Raines

Opens up a new area of concern in the Christian cause. From concrete experience the author's purpose is to revitalize the lay ministry.

Price $3.00

Letters to the Quaker Life Editor

To the Editor:

The excellent and illuminating article by Arthur Roberts on Fox was perplexing to me in one respect—in calling Quakers a "high-church" movement. It appears that he is writing of Fox—and Quakerism historically at least—in relation to the Church of England.

By definition, high church means apostolic, episcopal, sacramental, ceremonial and given to symbolism —a precise negation of what we think Quakerism is.

I suggest that the term "high-church" could be a striking and helpful figure of speech if placed in a more fitting context. By it I think the writer meant to stress the church as the instrument of common or public belief—the church in essence, as opposed to the church as form.

—Haviland F. Reves
Detroit, Michigan

* * *

To the Editor:

Regarding my article on "Operation Abolition": When first I saw the picture I did not know the fundamental things to look for—i.e. the fact that student violence is not shown but proclaimed by Fulton Lewis III in his commentary. Additional viewings were more profitable. On the part of any students, do you see anything more violent than the one holding onto the leg of the policeman who was pushing the student down the steps? Some even had their hands in their pockets, or clasped behind them, to avoid violence—for they had been trained, to some degree at least, in Gandhian techniques.

Did the film say that of the more than 60 students hauled away, all but one were released, with no charges made against them?

We now have access to the National Council's booklet, **Some Facts & Some Comments: Operation Abolition** (50¢, Board on Peace & Social Concerns, 101 Quaker Hill Drive, Richmond, Ind.) It certainly gives both sides and seeks the unvarnished truth.

I recognize the importance of free discussion in a democracy. I regret that some feel democracy is so weak we must compel conformity. I sincerely desire to see the communist philosophy of life overcome. But to me the Un-American Activities Committee has attacked outward symptoms, and pushed toward an unwholesome spirit of conformity. Conformity is appropriate in a dictatorship, but a danger to a democracy.

I agree with Paul: Do not be conformed to this world, but be transformed by the renewing of your minds that you may prove that the will of God is good, acceptable and perfect.

I want my country to endure thousands of years, and am convinced this will happen only if she lives by the teachings of Christ. This requires minds open to His truth, not conformity to our "lowest common denominator."

—Milton Hadley

* * *

To the Editor:

I wish to commend QUAKER LIFE for providing a forum in which divergent views can be freely expressed. This is a stimulating and vital feature which should be continued.

In the April issue Arthur O. Roberts has expressed a viewpoint about the American Friends Service Committee with which I cannot agree, but which serves to remind us of what the AFSC has meant to the Society of Friends and to seeking and suffering people the world around.

My first experience with the AFSC was as a young C.O. Friend doing relief work in France during the First World War. During the 43 years since then as committee member, board member, and staff member for short terms at various intervals, I have found great satisfaction in working for a better world through this Friends channel.

Meanwhile, it has been my privilege to be active in Western Yearly Meeting, the Five Years Meeting, the Friends Committee on National Legislation and the Friends World Committee. At no point has it seemed that any of these activities are incompatible or mutually exclusive. Rather it seems that each has its important place and complements the others.

As the present chairman of the American Friends Board of Missions, I find no reason to choose between missions and service. On the contrary, it is my hope that we can express our Christian concern through missions **and** service.

When John the Baptist, in prison, sent two disciples charged with finding out if Jesus was the true Messiah, Jesus told them to observe all the diverse facets of his ministry. Included were relief, healing and teaching, as well as preaching.

Truly we need all of our channels and resources in order to carry on Christ's ministry in this complicated, confused and needy world. It is unthinkable that we should consider abolishing the American Friends Service Committee.

—Sumner A. Mills

* * *

To the Editor:

The only point in the letters relating to my discussion of our peace testimony which gives me any concern is Henry Cadbury's and Leslie Frazer's criticism of my quotation from Barclay, and this, because I think they are right in saying that the quotation, as it stands, is misleading, as I certainly did not intend it to be. I am sorry, and I can only say, by way of explanation, not excuse, that as it happened, through no one's fault but mine, the article had to be written "between midnight and morning" against a deadline.

I still think, however, that the quotation in its full context is helpful to my general argument and I hope all my readers who have not done so will read it in full context in the original (near the close of Proposition XV, Barclay's **Apology**).

—William C. Dennis
Richmond, Ind.

* * *

To the Editor:

. . . Two things are clear, if the Hoover report was not also rigged: 1) communists did work the campuses to stir up demonstrators; 2) this was done so as to make the demonstrations appear spontaneous and as the actions of patriotic students concerned with the un-Americanism of the Committee.

Conclusions: 1) it is possible for intelligent, patriotic and concerned people to be used by the com-

(Continued on page 138)

Quaker Campus Life

News from Our Friends Schools and Colleges

During the recent spring holidays at Guilford College, the Guilford A Cappella Choir made an extended tour from North Carolina down into Florida. Its carefully-prepared program was received everywhere with great enthusiasm. Here the choir members are grouped with their director, Carl C. Baumbach, far right, front row, in front of the New Garden Friends Meeting House on the Guilford campus.

George Fox Begins Its Diamond Jubilee

As a four-year liberal arts college, **George Fox College** (then Pacific College) opened in September, 1891. The following year two modest frame buildings were moved to the present campus which consists of 35 acres in the northeast part of Newberg, Oregon.

It was in 1902 that Henry Mills gave his home which became the first major gift for an invested endowment, and by 1914, some $118,000 had been raised (By 1960 it rose to over $600,000). And it was in 1910 that Amanda Woodward and Evangeline Martin stumped the countryside in team and buggy to amass $30,00 for the erection of Wood-Mar Hall.

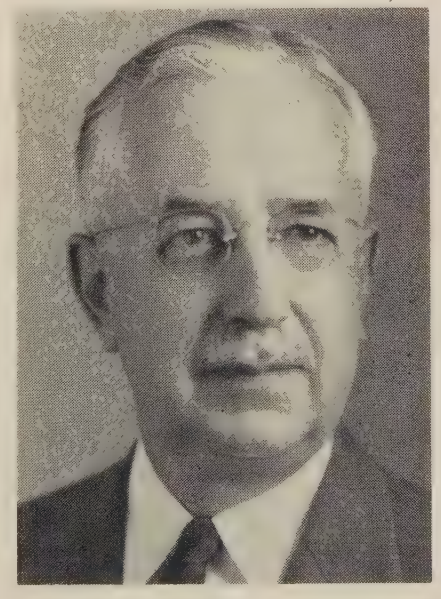
During and since World War II, permanent facilities and surplus buildings gave evidence of substantial growth, and in 1953 the long-range planning envisioned the future shown in the college brochure, "Operation Diamond Jubilee," which will reach a climax in 1966 when George Fox College will be seventy-five years old.

Future buildings will include new dormitories, the first to be known as Pennington Hall in honor of President-emeritus Levi T. Pennington and his wife, Rebecca, recently deceased. Anticipated are a new classroom building, new chapel and fine arts building, dining hall, library, administration building and housing for married students. Additions will be made to the Science Hall, the gymnasium, and the student union. Building of an amphitheater is also proposed.

Whittier to Hold Summer Session

A two-term summer session from June 19 to August 25 has been announced for **Whittier College** by Dr. Harold F. Spencer, dean and director of the summer session.

Public school administration, a Russia-European tour, and courses in education and liberal arts will be offered, with some 800 or 900 students expected to enroll.



Clyde A. Milner, president of Guilford College, gave the third Ricks Memorial Lecture on March 23, at the Friends Meeting House in Richmond, Va., speaking on "The Role of Education in Quakerism."

Prof. Gerald Patton, sociology teacher, will lead the foreign study tour (enrollment limited to 25), for the fifth time to Denmark, Sweden, Finland, Russia, Hungary, Austria and Switzerland.

Pendle Hill Summer Terms Announced

The summer term at **Pendle Hill**, Wallingford, Pa., is planned for the interest of anyone who wants to learn more about the Quaker way of life in today's world. This summer's study will consider background of the Society of Friends, its life today, its efforts to meet the challenge of the social struggle, the relationship of Friends to trends in modern thought, and attainment of a higher level of health through increased understanding of the whole man.

On the staff will be Floyd Moore, Associate Professor of Biblical Literature and Religion at Guilford College, N.C., who has before been director of Pendle Hill's summer session; Paul Pfuetze, the Friend who heads the Religion Department at Vassar College; Evarts Loomis, a California Friend, once a frontier doctor in Newfoundland and now a staff physician at the Hemet Valley Community Hospital; and Richard Stenhouse, a William Penn College graduate who is now Instructor of Religion at Paine College, Augusta, Georgia.

About 90 persons can be in residence for the summer. Following morning worship, classes are held throughout the morning and in the evening, with afternoons allowing opportunity for reading, crafts, recreation or quiet. Total cost $150. For information write: The Secretary, Pendle Hill, Wallingford, Pa.

Wilmington College Host To Dr. Sabin

Dr. Albert B. Sabin, University of Cincinnati professor of research pediatrics and developer of the Sabin oral polio vaccine was guest on the **Wilmington** campus in early April. Speaking on "Science and Religion," Dr. Sabin addressed a student-faculty convocation on April 5 and later met with students and guests during an informal discussion period.

For Friendly Meditation

By Glenn A. Reece

Sharing Experience in Groups

The summer months bring abundant opportunity for sharing in group gatherings for all ages: junior, junior high, senior high, college youth, young adults, adults and family groups.

Even for juniors, as for all ages, these gatherings provide inspiration, encouragement, enlargement of the circle of friendship and Christian fellowship, an unusual incentive for Christian growth, and an awareness of being part of a much larger group of persons who share like faith, concerns and life purposes.

Wide Variety of Choice

The nature of group gatherings varies widely. There are yearly meeting sessions, pastors' short courses, leadership training schools, summer camps for all ages of youth, week-end camps for families and young adults, and many opportunities for youth and sponsors in work camps.

Any such gathering has great potential for enlargement of goals, enrichment of life, and mutual sharing by participating members. Careful program planning and choice leadership are highly contributing factors in realizing these objectives. An open mind, a searching heart, and eager expectancy are vitally important on the part of each person involved. These largely determine what each gathers of lasting benefit for himself and what depth of worth he has to share with fellow participants.

Measurement of Worth

The lasting worth of values received through group experience is tested in a number of ways.

Change: One of these is evidence of change or transformation in the person. A change of the nature of concerns carried, the course of life pursued, attitudes and spirit manifested over a sustained period, whether one's value and service to his local meeting are enriched and increased, are means of measurement.

Growth: Are the person and friends who know him best aware of growth as a result of study, sharing with others and worship experiences together? Has there been response to light on "unChristian areas" of his life and increased interpretation of truth? Have new disciplines been applied in study, devotion and performance of assigned tasks?

Service: Is there increase of dedication in service? Are new areas of concern for service opened and responded to as an outgrowth of his group experience? Is his concept of service as an expression and witness of his faith made more clear?

In Conclusion

Mutual sharing in groups opens new avenues of growth and insight. Steady, sustained development is reassuring—and rewarding.

Someone has said there are three groups: 1) those who make things happen, 2) those who watch things happen, and 3) those who aren't aware that anything has happened. The first group will compose the redemptive, inspiring influence in any group. The mutual sharing in such experience is suggested in Paul's letter to the church at Ephesus (Ephesians 3:18, Phillips) "that you . . . may be able to grasp (with all Christians) how wide and deep and long and high is the love of Christ."

Mutual sharing greatly increases and enriches our store of faith and life. Why not plan on participation in at least one group gathering this summer—then make it a two-way experience of receiving and sharing?

INTERNATIONAL LESSON BACKGROUND

It's In The Bible

(To accompany Penn Adult Lessons for June, 1961)

Ecclesiastes is in the Bible, but many readers wonder why because they know what is in Ecclesiastes. We can understand why Bunyan gave his pilgrims a bad time in Vanity Fair; we do not understand the Bible as a whole to suggest that all human experience is in Vanity Fair. One may glide over the words, "All is vanity," and not be disturbed, because they are in the Bible, but if you read in Moffatt's translation, "Utterly vain, utterly vain, everything is vain!" you may feel like raising a shout of protest. Why such a false generalization? If everything is utterly vain, why did the man bother to write a book? If the Creator can review his work and call it good, how can this man look at life and call it one big frustration? And how do you like the philosophy of the greatest good—the "eat, drink, and enjoy yourself" philosophy suggested in 2:24, 5:18 and 8:15? Is this the best Bible guidance about what we are to seek first? And can you say 7:28-29, Moffatt, is a completely unbiased statement, when it reads, . . . "here is what I have found: . . . one true man in a thousand, but never a true woman"?

But in the book itself are rebuttals which many scholars believe to be the work of orthodox critics. These answering statements along with the fictitious attribution of the book to Solomon, and the popularity of the book are given as reasons why Ecclesiastes is in the Bible. See Pfeiffer's 900-page **Introduction to the Old Testament.** There is too much of the coloring of certain Greek philosophies for the author to have written before Alexander the Great, or after the Maccabean rebellion, many scholars now say. Its popularity may be due in part to the opening it gives for broader ways of life than are set before us in most of the Bible.

We must not forget, however, that for many people life is too much like that described in Ecclesiastes. One can truthfully say that their experience from childhood to old age is full of "bad breaks." There are "bad bounces" in baseball, but we do not go on to say that because of them baseball is a bad game.

—Jesse A. Stanfield

Young Friends Consider Quakerism

Young Friends of Baltimore Yearly Meetings (Homewood and Stony Run) held their Easter Conference March 31 to April 2 in Richmond, Virginia. Their theme "Manifestations of Quakerism Throughout the World" introduced young Friends to Quaker work in Kenya, East Africa, in Australia, South Africa, Holland, and all areas of the United States, as well as much more of world-wide Quakerism. Reasons for beliefs and practices were considered, as well as the direction of the widely-varied Friends programs.

Danville, Ind. Friends Mark Activity

Three significant events took place recently at Danville Friends Church. In early February a two-day Missions Conference was held, creating deep interest in the work of the Five Years Meeting. Conference leaders were Norman Young, Joseph Smith, professor of Missions at Christian Theological Seminary, Richard Parsons, Mildred White, and Homer and Gladys Dorrell, former missionaries to Africa.

On March 5, ground-breaking services were held for Danville's new $40,000 Christian Education unit. For the 14-room addition more than $23,000 is on hand. Russell E. Rees spoke in the morning worship. Taking part in the ceremony were the oldest members of the Meeting, Richard Edmundson, clerk, Ralph Walter representing the trustees responsible for the new wing, Joseph Stevenson who headed the original Finance Drive, Floyd Hadley as chairman of the Finance Committee, and Max Rees, minister. Yearly Meeting Superintendent Norval Webb gave the closing prayer of dedication.

Pre-Easter meetings were held March 19 to 23 led by James Ellis, minister of the Union Street Friends Church, Kokomo.

Allen's Neck Meeting Is Carrying On

For some sixty years the Missionary Society of Allen's Neck Meeting, Dartmouth, Mass., has carried on much activity through the work of deeply dedicated women. Recently there have been only five active

THE PEACE WITNESS INSIGNIA

Read a story covering these "Walks for Peace" on page 126.

members, but they have given some $300 annually, earning their money by making aprons (100 sewed last year), rag rugs (40), and pot-holders.

One member, Elisabeth Allen, does quilting for the American Friends Service Committee, in 1960 having made twenty-six quilts. Mary I. Gifford knit twelve pairs of mittens for needy children known to a school principal who belongs to this meeting. Most of the handwork is sold at the annual Allen's Neck Clambake, held each August, or at Christmastime.

Meeting once monthly, these women usually answer with monetary gifts when there are worthwhile requests, and all read the "Friends Missionary Advocate" to be aware of the needs of the moment.

Each year $100 is given New England Yearly Meeting for Missions, and $10 goes to each of the funds—Faith, Hope, Love and Joy. It is the group's policy to give its money as it is earned, so seldom does much accumulate.

Seminar at Earlham Will Be June 19-30

A seminar on "The Church in the World" will be held at Earlham College on June 19-30 for pastors and Christian education workers. Visiting faculty for this special seminar will include Dean Elmer G. Homrighausen of Princeton Theological Seminary and Professor Franklin H. Littell of Perkins School of Theology.

Coupled with the seminar will be four evening public lectures by the two faculty visitors, which will be held at Stout Memorial Meetinghouse on June 20, 22, 27 and 29.

One of the great needs of Friends is to have a fuller understanding of the nature and purpose of the religious fellowship called the Church. It is the aim of this seminar and the evening lectures to explore this subject in historical perspective as well as its present-day setting. They will also consider how the Church can and should have a transforming influence upon contemporary life and culture.

For a printed brochure giving further information, write the Seminar Director, Wilmer A. Cooper, Earlham College, Richmond, Ind.

European Peace Mission Scheduled

Jerome Davis, member of the New Haven, Conn., Friends Meeting, will lead a Peace Mission to Europe in the summer of 1961. Sailing from New York on June 14, it will return on August 9 after visiting government and peace leaders in Italy, East and West Germany, Poland, Russia, Roumania, Czechoslovakia, Jugoslavia, England and France. Costs total $1595. For more information address Jerome Davis, 489 Ocean Ave., West Haven, Conn.

North Carolina Site of Indian Conference

At the invitation of the Missionary Committee of North Carolina Yearly Meeting, the Friends Associated Executive Committee on Indian Affairs will hold its annual meeting at Greensboro, N.C., on May 12 to 14. Spring Garden Meeting, of which Leslie Winslow is pastor, will provide accommodations.

Renewed interest in Indian affairs is being shown by Friends, and this gathering in North Carolina is genuinely welcomed. For further information address the Indian Committee, c/o Lela Mills, R.D. 3, Indianapolis 41, Indiana.

Ackworth Quarterly Meeting Held

Dealing with the concerns of Christian Education, Wellington Whittlesey of William Penn College spoke at Ackworth Quarter which was in session February 18 and 19. The Iowa Women's Mis-

sionary Union and Quaker Men held sessions before the meeting for business. On Sunday, Chester McKean spoke during morning worship, and in the afternoon Ernest Baiotto, pastor at Bear Creek, addressed the young Friends.

Adoptive Relations Probed at Whittier

A series of five lectures on "Parent-Child Relations in Adoption" are being given this spring at Whittier College by Dr. H. David Kirk. Director of the Adoption Research Project at Whittier since 1959, Dr. Kirk is visiting professor of sociology there, and regularly associate professor in the School of Social Work at McGill University.

These studies are being supported by the National Institute of Mental Health. Lectures past have dealt with "Adoptive Relations in the Making" and the dilemmas of adoptive parenthood and ways of coping with them. On April 17 the subject was "Parental Aspirations in Conflict and Harmony," while "The Adoptive Family, Pioneer Enterprise" was considered on May 1. For information write Adoption Research Project, Box 297, Whittier. California.

Manhasset Meeting Gains New Status

As of January, 1961, the Manhasset Preparative Meeting has become Manhasset Monthly Meeting, in New York Yearly Meeting. Robert S. Blanc, Jr. continues as clerk of the new Monthly Meeting.

Hortonville Youth Are Active

Hortonville Friends report two recently-successful projects. In mid-February the Sunday evening offering went toward the fund for bringing Benjamin Wegesa from Kenya to visit among young Friends of the U.S. The offering totalled $33.

Earlier that day, Earlham College students led the morning worship. Added to the $25 budgeted by the meeting was the morning's offering, making a $47.75 gift toward support of the college.

Presidential Appointee Is Philadelphia Friend

William E. Simkin who was named recently as director of the Federal Mediation and Conciliation Service by President Kennedy is a member of Swarthmore, Pennsylvania, Meeting. A well-known pioneer in the arbitration field, Bill Simkin has umpired disputes in the clothing, steel, shipbuilding, rubber, hosiery, railroad, auto and newspaper industries, and has been "extensively accepted by both labor and management year after year."

A graduate of Oakwood School and Earlham College, he studied at Columbia. During the depression he directed rehabilitation of West Virginia coal miners under the A.F.S.C., and later was associated with Dr. George W. Taylor in a private arbitration practice. He is a former president of the American Arbitration Association.

Southern Appalachian Friends to Meet

Southern Appalachian Association of Friends will hold their annual meeting on May 13 and 14 at Cumberland Campgrounds, Crossville, Tenn. Early on Saturday afternoon will be considered "Human Relations as an Area Concern" and "Our First Day Schools." That evening, discussion will be held on "Living Friends Testimonies in the South," with local Meetings and individual Friends reporting. Following Meeting for worship on Sunday morning will be the meeting for business and luncheon.

Marshall Sutton of the Friends World Committee and Salome David of Kenya, East Africa, have been invited. A children's program will

Letters to the Editor

(Continued from page 134)

munists without knowing it; 2) students were patriotic and concerned, if there is anything to Mr. Hoover's report, but they were used by the Communist Party on the West Coast; 3) These students should not be censored, condemned and least of all charged with being pro-communist. On the contrary they need to complete their education and to work in legitimate ways to abolish or correct the Committee and its work.

Rep. James Roosevelt wants the Committee's task shifted to another Congressional Committee where he believes civil rights would be better protected. He has suggested in no way that we do not need the work the Committee is doing. As are most Americans, he is concerned with protecting civil rights and due process of law, at the same time throwing light on the true nature of the communist conspiracy in America and the world.

. . . It is as dangerous to hint that fascism lies back of every anti-communist movement as to darkly imply that communism lies back of every concern for justice, freedom and peace.

—Philip Johnson

Camden, Ohio

* * *

To the Editor:

I agree with Henry Cadbury that "if the AFSC did not exist, an organ like it ought to be created."

It seemed rather uncharitable that Arthur Roberts should refer to the youth camp held last summer near Richmond or draw any conclusions. The brevity of his comments leaves a distorted view of both the camp and the sentiment of a large segment of Indiana Yearly Meeting.

A sizeable group within Indiana Yearly Meeting felt that it came close to pious hypocrisy for the Yearly Meeting to tell the Service Committee to give Jesus Christ His "rightful place."

Surely Arthur Roberts wants no judgment made on any Quaker relief or action on the basis of whether some "prominent Friends" will criticize it.

Perhaps most ministers of pastoral Friends are theologically conservative due to the fact that most are not educated in Friends schools, but it is very doubtful that the majority of American Friends accept their conservative views.

The Service Committee has not been an instrument in the hands of self-styled "evangelical" Friends. This is as it should be. The long-time interest of the Society of Friends are not served by forcing on humanity an antiquarian theology as the price of loving service.

—Ray Stewart

Dublin, Ind.

be held in connection with these meetings.

For registration blanks address Margaret Maddux, Box 96, Hendersonville, Tenn.

Miami Friends Meeting Dedicated

On February 26, 1961, the Miami Friends Meeting dedicated its new Meeting House at 1185 Sunset Road in Coral Gables, Florida. This meeting is under the Friends World Com-

mittee and is not the Miami Friends Meeting under North Carolina Yearly Meeting of which Earl Redding is minister, and where services are given in both English and Spanish.

For over sixty years, ever since New Jersey farmers came south to experiment with growing vegetables for the northern markets, groups of Friends had been holding meetings for worship in rented rooms and homes during the winter season.

However, it was not until March, 1950, that they were officially organized (there being 23 founding members) and called the Miami Friends Meeting of the Religious Society of Friends, under the care of the American Friends Fellowship Counsel and with the help of Leslie D. and Blanche Shaffer.

Since that time, these Friends have met continuouosly, and in 1954 they bought land for a Meeting House. Its building has now been accomplished, and over 150 persons attended the dedication. This property is near U.S. Route 1 and the University of Miami, and the South Miami Bus Line passes in front.

—Beulah H. Parry

Pacific Friends Push Alternate Tax Plan

A proposed bill offering an alternative to persons conscientiously opposed to the use of income taxes for military purposes is being circulated by Pacific Yearly Meeting of Friends. According to the bill, individuals "with sincere convictions against military preparations" may designate their tax to a special Civilian Income Tax Fund. This fund would go annually to the United Nations International Children's Emergency Fund (UNICEF). The individuals in question would also pay an additional 5% over and above their normally computed tax as a proof of their sincerity.

Single copies of the proposed bill may be obtained free of charge from Franklin Zahn, 836 S. Hamilton Blvd., Pomona, Calif.

—Reprinted from "Fellowship," Peace Information Edition.

BIRTHS

Bonham — To Walter and Betsy Kidder Bonham, in Fort Wayne, Ind., on Feb. 26, a son, Stephen Ward.

* * *

Brown — To James and Eleanor Brown, in Indianapolis, Ind., on Jan. 30, a son, James Eugene II.

* * *

Brown — To Roger and Cappy Brown, on Oct. 13, 1960, in Wilmette, Ill., a daughter, Cynthia Jo.

* * *

Bruner — To Dick and Helen Bruner of Woodland, Calif., on Feb. 25, twins, a son, David Mark and a daughter, Margaret Jean.

* * *

Clymer — To Donald and Othella Clymer in Kokomo, Ind., on Dec. 3, 1960, a son, David Allen.

* * *

Hulet—To Larry and Janet Alexander Hulet on Feb. 10 in Kokomo, Ind., a daughter, Kathryn Kay.

* * *

Keller—To Bill and Evelyn Dixon Keller in Greenville, Ohio, on Jan. 31, a daughter, Julia Ann.

* * *

Knotts — To James and Barbara Allen Knotts, in Kokomo, Ind., on Jan. 20, a daughter, Dawn Eileen.

* * *

McAninch—To Richard and Linda McAninch, on Dec. 25, a son, Richard Elston, in Kokomo, Ind.

* * *

Myers — To Barton and Gladys Myers of Glenview, Ill., on Dec. 1, 1960, a son, John Harold.

* * *

Rhine — To Richard and Rhode Rhine, on Nov. 4, 1960, in Kokomo, Ind., a daughter, Dawn Ann.

* * *

Russell — To Frederick and Mary Russell in Kokomo, Ind., on Jan. 21, a son, Terry Wayne.

* * *

Sipahigil—To Teoman and Jeanne Rhine Sipahigil in Richmond, Ind., on Jan. 14, a daughter, Sibel Jeanne.

* * *

Scheid — To Charles and Sue Early Scheid, in Indianapolis, Ind., on Jan. 7, a son, Gregory Scott.

* * *

Staples — To Lionel and Eunice Jensen Staples on January 16, in Cincinnati, Ohio, a son, Mark.

MARRIAGES

Berg-Hawkins — Lois Hawkins, daughter of Ernest and Ruth Hawkins of Kokomo, Ind., and Raymond Berg of Dyer, Ind., in St. Thomas Aquinas Catholic Church, Lafayette, Indiana, Fr. Leo Piquet officiating.

* * *

Earnhart-Ryan — Ellida L. Ryan to Alton A. Earnhart of Evanston Meeting, on March 18 at the Third Unitarian Church, Chicago, Ill.

* * *

Lawson-Orem — Fern Orem and Lavanche Lawson at the home of the grooms' parents in Russiaville, Ind., on Dec. 31, 1960, Dale Milner, minister.

* * *

Rich-McKee — Colleen McKee and Kenneth Rich on Oct. 15, in Kokomo, Ind., at St. Patrick's Catholic Church.

DEATHS

Balch — Emily Greene Balch, a founder and prime mover of the Women's International League for Peace and Freedom, and a Nobel Prize Winner, on January 9, 1961, the day following her 94th birthday. She was an outstanding Friend through her membership in the Cambridge, Mass., Meeting.

Before beginning her work for peace in 1915, she was already a distinguished social scientist. She brought to the service of the League her social philosophy, translated into concrete judgments and specific policies according to the demands of the moment. She had been president of the League's U. S. Section, International Co-Chairman, and from 1937 until her death was Honorary International President. A Memorial service was held by the WILPF at the time of the national board meetings in March.

* * *

Ballard — Minnie R. Ballard of Amboy, Ind., on March 5, age 81. The daughter of Steven and Lavina May Rose of Johnson County, Ind., she was born on March 22, 1879. On March 22, 1905, she was married to Guy Ballard, who died in 1948. She was a member of the Amboy Friends Meeting.

Surviving are three daughters, Vera Ballard who is at a nursing home in Wabash; Lavina Taylor of Emporia, Kansas; and Dorothy Pence of Marion, Ind.; five grandchildren; four great-grandchildren; and two sisters, Charlotte Eccles of Whiteland, Ind., and Luvice Smiley of Cleveland, Ohio.

Services and burial were in Amboy, Walter McAdams, minister.

* * *

Coutant — Ethel Mather Coutant on Nov. 18, 1960, while residing in Clintondale, N. Y., age 60. Born in Sloatsburg, N.Y., on March 1, 1900, she was in her early years a Methodist, beginning to help in the Sunday School at the age of 14. While attending New Paltz Normal School she met Tracy S. Coutant, to

whom she was later married. She taught at Pearl River and Bacon. When their daughters, Marie and Gloria, were small, the family moved to Clintondale, bringing their membership from the Poughkeepsie Friends Meeting.

Through many years she contributed to the strength and harmony of the Meeting, having served as teacher, recording clerk, on Ministry and Counsel, as chairman of the Nominating Committee, and as president of the Friends Circle. She made her home a place of blessedness for her husband, children and grandchildren.

* * *

Davidson — Edith L. Davidson, birthright Friend, member of the Newport, Ind., Friends Church, on Feb. 21, age nearly 96 years. The daughter of Calvin and Melissa Haworth, she was born at Elwood, near Georgetown, Ill., on March 2, 1865. On Nov. 27, 1890, she was married to David M. Davidson, and they lived to celebrate their golden wedding.

She served on the building committee of Henderson Chapel and for many years as teacher, active USFW member, and elder of that meeting. Many will remember her devoted prayers for them when, after her final confinement, friends called on her.

Surviving are four of her children: Abbie D. Clutterbuck of Newport; Mark and Orpah Davidson of Cayuga, Ind.; and Emily D. Winn, Richmond, Ill. Preceding her in death were her husband; one son, Benjamin F., and one daughter, Mary Paulos of Washington, D.C. Also surviving are two brothers, Arthur of Georgetown, Ill., and Frank of Seffner, Florida. Four sisters and two brothers died many years ago.

* * *

Furstenberger — Albert J. Furstenberger, in Dayton, Ohio, March 19, following a prolonged illness, age 83. He was born Oct. 27, 1877, in Morrow Co., Ohio, the son of Henry and Evaline Emery Furstengerger. He had attended Earlham College, was a recorded Friends minister, and had ably ministered among Friends for twenty-five years before serving another twenty-five years with the Evangelical & United Brethren churches. Surviving is his wife, Cora Herbert Furstenberger, nieces and nephews.

* * *

Milhous — John T. Milhous in Bridgeport, Ind., following a short illness on Feb. 13, age 80. He was a birthright Friend and a member of Plainfield (Ind.) Meeting. In 1953 he and his wife, Mary H. Milhous, observed their 50th wedding anniversary. For many years he was a building contractor, specializing in home building in the area of Indianapolis and Bridgeport.

Surviving besides his wife are one son, David K. of Plainfield; one daughter, Christine Walton of Bridgeport; five grandchildren and four great-grandchildren. Services were held at Plainfield, with Marlin Dawson and Allen Reynolds, nephew of John Milhous, as ministers.

* * *

Petersen — Marie Petersen, on March 21, in Davenport, Iowa, age 82. A native of Denmark, she was married in 1900 to Viggo Petersen, and two years later they emigrated to the U.S., settling at Fort Dodge, Iowa. Later they made their home in West Branch.

Surviving are five daughters, Mrs. Harry Horden, Mrs. Raymond Hofeldt, and Mrs. Robert Tharp, all of Davenport; Mrs. William Walter of Bettendorf, Ia. and Mrs. Harold Major, Garden Grove, Cal.; two sons, Henry of West Branch and Norman of San Pedro, Cal.; 14 grandchildren, 18 great-grandchildren; one sister, Louisa Jensen of Atalissa, Ia. and one brother, Joshua Paulsen of Oskaloosa. Preceding her in death were two daughters, Helen, and Mrs. Ersa Conklin, and in 1951 her husband. Services at West Branch Friends Church, with burial in West Branch Cemetery, Clifford Wolfe, minister.

Ridenour — Lenora Ridenour, on April 1 in a nursing home in Kokomo, Ind., following a prolonged illness, age 89. She was a member of the Russiaville Friends Church.

On Dec. 30, 1889, she was married to Jesse K. Miller, who died in 1927. On April 23, 1933, she married Sherman Ridenour, who survives, as do two daughters, Nellie E. Pontius of Wabash and Fern Miller of Kokomo; three grandchildren, and eight great-grandchildren.

Services were held at Stout Funeral Home with burial in New London Cemetery, Robert Heavilin, minister.

* * *

Rodkey — Harry C. Rodkey, at his home in Kokomo, Indiana, on March 13, having been in failing health for two years, age 68. Born Nov. 26, 1892, in Carroll County, he had lived in Kokomo for the past 39 years. He was a member of Union Street Friends Church. Surviving are his widow, two sisters and one brother. Services were held at the Fenn Funeral Home, James Ellis, minister.

Friends Contribute to the UN

In 1959, twenty members of the Friends Meeting of Urbana-Champaign, Illinois, taxed themselves 1% of their gross income as a contribution to the United Nations. They wished this "self-imposed tax to be a token not only of our willingness to be taxed and governed by a system of world law, but also of our desire to share in the economic betterment of other peoples and areas." A pamphlet telling of their action was sent to Friends Meetings around the world.

The Minute of Concern for Tercentennial Witness and Rededication to the Peace Testimony, issued in June 1960, suggested for local meeting action a gathering of voluntary contributions to present to the United Nations at the time of the Washington Peace Witness.

The Committee for the Quaker Peace Witness used the Urbana-Champaign leaflet in suggesting that contributions for the United Nations be sent directly to the Quaker Program at the United Nations in New York. Thus the Quaker voluntary project for 1960 became an integral part of the Tercentenary Rededication program, except for several community-wide campaigns in Urbana-Champaign, Princeton, N. J., Seattle, Washington, and some others.

A delegation of 39 Friends from the Washington Pilgrimage left Washington for the United Nations early on November 14. In a simple ceremony at the U.N. with Under-Secretary Heinrich Weischhoff and Deputy-Comptroller William McCaw, the group presented gifts to the United Nations totaling $15,933. These gifts added to the contributions which came from Friends Meetings who observed the Tercentenary locally, brought the total to more than $31,000.

Most heartening, however, was the fact that money continued to come from Friends for some weeks. By the end of 1960, the Quaker Tercentenary contributions had reached $46,000, most of which was destined for technical assistance in the economic development of Africa.

—C. Edward Behre

Pre-Easter Service Held At Rockford

Rockford, Ind., Monthly Meeting conducted a short pre-Easter Service from March 30 to April 2. John Compton brought good messages stressing the necessity of one's being ready to stand before God. They called for much soul searching. We cannot but believe that some have been helped by the meetings.

—B. Eugene Fisher, pastor

Local meeting directory now figured at 20 cents per line.

ARIZONA

Phoenix, Arizona—17th Street and Glendale Avenue: Meeting for Worship, 10:00 a.m. James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona — Friends Meeting, 129 No. Warren Ave., Bible School Classes for adults and children, First Days at 10:00 a.m.; Worship 11:00 a.m.; Mid-week Meeting, Wed. 7:30 p.m. Robert Pfeil, Pastor; Julia Jenks, Clerk, 2146 East 4th St., Tucson. Phone MA 3-5305.

CALIFORNIA

Alhambra, California — Alhambra Friends Community Church, 1209 South Seventh Street: Church School, 9:30; Morning Worship, 11:00 a.m.; Vesper Worship, 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Bell, California — (southeast Los Angeles) 4080 East Gage Ave.: Sunday School, 9:30; Worship, 10:45 and 7:00; Youth Groups, 6:30; "Hour of Power" Wednesdays, 7:30. Russell Myers, Pastor, 4041 Brompton Ave., Bell, Calif.

Berkeley, California — Berkeley Friends Church, Fulton St. at Channing Way: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Prayer and Youth Groups, 7:15 p.m. Wednesday. Allen Bowman, Pastor, Phone TH 3-7531.

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 miles S. Roseville): Sunday School, 9:45; Worship, 11 and 7:30; C.E., 6:30; Prayer Meeting Wed., 7:30. Keith H. Kirk, Pastor. Phone PArkview 5-2634.

Holtville, California — No. Holtville Friends Community Church, 5 miles north and one mile west of Holtville on Pomelo Canal. 127 miles southeast of San Diego (The Carrot Capital of the World) Sunday School 9:45 a.m.; Worship 10:45 a.m.; C.E. 7:00 p.m.; Evening 7:45. Cottage Prayer Meeting, Wed. 7:30. David L. Wing, Pastor. Phone Fleetwood 6-2682. Mailing address: Rt. 2, Box 379.

Lindsay, Calif. — Lindsay Friends Meeting, 266 East Hermosa. Sunday School, 9:45; Worship at 11 a.m. and 8 p.m.; C.E. at 7 p.m.; Prayer Meeting—Wednesday 8 p.m. Dwight Moss, Pastor. Phone Lindsay 24-826.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth: Morning Worship, 11:00 a.m.; Evening Service, 7:00 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Homer L. Vail, 2910 Chestnut Ave., Pastor. Phone HEmlock 7-1566 or GArfield 7-5636.

Pasadena, California — First Friends Church, 2540 E. Orange Grove Avenue: Church School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Delbert Vaughn, minister. Phone Sy-63372.

Spring Valley, California—Friends Community, Bancroft at Kenwood (11 miles east of San Diego): Sunday School, 9:45; Worship, 11:00; C.E., 6:00; Evening, 7:00; Mid-week Wednesday, 7:00. Loren D. Mills, Pastor. Phone HOpkins 6-3339.

Ventura, California — Friends Church, 414 Valmore: Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Inspirational Hour, 7:30 p.m. Lowell L. Kester, Minister, Miller 2-3774 or 2-6095.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd.: Church School, 9:30; Morning Worship, 10:45; C.E., 7:00; Prayer Meeting, 7:30 p.m. Wed. Charles S. Ball, Minister, 15921 E. Russell St. Phone OWen 1-3124.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave.: Unprogrammed Meeting, 9:00 a.m.; Morning Worship, 11:00 a.m.; Young People's groups, 7:00 p.m. Office Address, 310 E. Philadelphia St., Jack Gauldin, Clerk; Harold Walker, minister. Phone OX 4-3467.

CANADA

Montreal, Quebec — Meeting for Worship every first day, 11:00 a.m. at the Y.W.C.A., 1355 Dorcester Blvd. West.

Toronto, Ontario — 60 Lowther Ave. (North from cor., Bloor and Bedford): Meeting for Worship every First Day, 11:00 a.m.; First Day School same. Friends welcome at all times. For overnight, write in advance.

COLORADO

Denver, Colorado — First Denver Friends Church, W. 46th Ave. and Eliot St.: Church School, 9:45 a.m.; Worship, 11 a.m. and 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado — Friends Meeting (Five Years Meeting), West 39th Ave. and Shoshone St.: Sunday Study Groups, 9:45 a.m.; Worship Service, 10:45 a.m. Philip Mesner, Minister, Katherine Honold, Clerk, Phone GL 5-7179. Ava C. Maris, Correspondent, 4128 Grove St., Denver 11.

Ordway, Colorado—Ordway Friends Church, Arkansas and Ind. St., Sunday School 10 a.m.; Worship service, 11 a.m.; Evening service, 7:30 p.m. Raymond Platt, pastor, Phone 6619. Alice Kidd, Clerk, Box 91, Ordway, Colorado.

CONNECTICUT

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

FLORIDA

Daytona Beach, Florida—Meeting 11:00 a.m., Firstdays at 300 North Halifax Avenue.

Gainesville, Florida — 116 Florida Union. Meeting for Worship (unprogrammed), First-day, 11 a.m.

Jacksonville, Florida — Meeting for Worship at 11:00 a.m. in Y.W.C.A. Board Room. Phone EVergreen 9-4345.

Miami, Florida—Tenth Avenue Friends Meeting. Sunday School, 10:00 a.m.; Meeting for Worship in English, 11:00 a.m.; Meeting for Worship in Spanish, 7:30 p.m. Earl W. Redding, Pastor. Phone NEwton 4-6740.

Palm Beach, Florida—Meeting for Worship, 10:30 a.m. 823 North A St., Lake Worth, Florida.

Orlando—Winter Park, Florida—Worship, 11 a.m. in the Meetinghouse at 316 East Marks St., Orlando, telephone MI 7-3025.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First Day School at 11 a.m.

GEORGIA

Atlanta, Georgia — Meeting for Worship and First-day School at 10:00 a.m. 1384 Fairview Road, N.E., Atlanta 6, Phone DR 3-7986. Phern Stanley, Clerk, Phone DR 3-5357.

ILLINOIS

Chicago, Illinois — Evanston Meeting of Friends, Maple and Greenleaf, Evanston, One block East of Ridge Blvd.: Meeting for Worship, 10:00; Sunday School, 11:00; Fellowship Dinner Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western: Phone Hilltop 5-8949. Bible School, 9:45; Worship, 11:00. John Fletcher, Minister, 10729 S. Maplewood Ave. Phone BEverly 3-2715. Fellowship Dinner, Second Sunday.

Chicago, Illinois — 57th Street Meeting of Friends. Sunday Worship hour 11 a.m., at Quaker House, 5615 Woodlawn Avenue. Monthly Meeting, 7:30 p.m. every first Friday. Telephone BUtterfield 8-3066.

Downers Grove, Illinois — Downers Grove Monthly Meeting of all Friends. Sunday Meeting for Worship 10:30 a.m. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 a.m., joins meeting for fifteen minutes. WOodlawn 8-2040.

INDIANA

Anderson, Indiana — First Friends Church, Chase and Tenth Sts.: Bible School, 9:30; Worship Service, 10:45; C. E., 6:30; Gospel Service, 7:30; Prayer Meeting, Wednesday, 7:30 p.m. Raymond V. Breaker, Pastor. Phone 642-8763.

Bloomington, Indiana — Meeting for Worship, 10:00 a.m., Indiana School of Religion Building, Union and Seventh Streets. W. Norris Wentworth, Clerk, Edison 6-3003.

Carthage, Indiana — Friends Meeting, South Main St. Bible School 9:30 a.m. Morning Worship 10:30. Herman A. Parker, Minister.

Carmel, Indiana—Friends Church, Corner of Third St. and Rangeline Road: Meeting for Worship, 10:30 a.m.; Bible School, 9:30 a.m.;

Walk for Survival Held in Madison

Twenty-nine persons participated in Madison's first "walk for survival" on the day before Easter, going from a meeting for worship at Friends House three miles to the main post office. Ten large signs bore such words as, "No nation can win a nuclear war," and "This is a walk and vigil for human survival." An hour-long vigil followed the walk, all without conversation or giving out of literature. The group found itself listening, throughout the witness, to the sounds of the city, remarks of people both hostile and friendly, all amidst gusts of snow which wrenched at the signs. A policeman assigned to watch complimented the group on the manner in which it was conducted. At the close, each participant mailed a handful of airmail letters (111 of them) addressed to President Kennedy and to leaders of many nations. Each letter told of the simple demonstration and encouraged leaders to help bring about universal disarmament.

—Frances D. Hole

Church Women Organizations — Raise funds by selling nylon pocketbooks, perfume, hosiery, other items. Write for free catalog. S. J. Phillips, 24 South Second Street, Harrisburg, Pennsylvania.

Amazing Money Maker for Church Groups

Write S and L Distributors, R. 2, Box 106, Atlanta, Indiana

SANDY SPRING FRIENDS SCHOOL

Grades 10 and 11 — **Opening September, 1961**

Coeducational — **Boarding and Day School**

Sponsored by the Baltimore Yearly Meetings

Growing out of a concern in the Sandy Spring Monthly Meeting, United, this school is developing with the support and faith of Friends. While we expect to prepare pupils adequately for college, we will have a program of work and study in a Quaker atmosphere which will "speak to the condition of boys and girls of varied ability and academic attainment."

We invite your prompt inquiries about the school. Why not be a part of this new venture in education?

Sandy Spring Friends School
Sam Legg, Headmaster

Sandy Spring, Maryland
Telephone WAlker 4-9132

Youth Meetings, 5:00 and 6:30 p.m. Murray C. Johnson, Minister. Phone VIctor 6-2066.

Evansville, Indiana—Unprogrammed meeting for worship, First-days, 11:00 a.m. YMCA, 205 N.W. 5th. Call Rebecca Ratcliffe, HA-3-6649. All Friends welcome.

Hagerstown, Indiana — Nettle Creek Friends Meeting (west of Dalton): Sunday School, 9:30; Morning Worship, 10:30; Evening Service every other Sunday at 7:00 p.m.; Midweek Cottage Prayer Service, 7:00 p.m. Horace Smith, Ministry and Counsel.

Hortonville, Ind. — Friends Meeting, R. 3, Sheridan. 3 miles north of Westfield on U.S. 31 and 1 mile west. Worship, 9:30 & 7:30; S.S., 10:30. Robert E. Beck, Pastor, Pleasant 8-5698.

Indianapolis, Indiana — Irvington Friends Meeting, 23 S. Ritter Ave. Church School at 10:00 a.m. Meeting for Worship at 11:00 a.m. J. Mervin Poole, Minister. For information call FL 7-3850.

Indianapolis, Ind.—Lanthorn Friends Meeting, 1040 W. 42nd St. Unprogrammed Meeting and First-day School 10:00 a.m. Tel. AX 1-8677.

Indianapolis, Indiana—First Friends Meeting, 3030 E. Kessler Boulevard: Sunday School, 9:30 a.m.; Meeting for Worship, 10:45 a.m. Errol T. Elliott. Minister; Ruth Day, Minister of Christian Education. Carol Anderson, Administrative Assistant. Phone CLifford 5-2485.

Indianapolis, Indiana — Second Friends of West Indianapolis. Meeting place, corner Lee and Lambert Sts.: Sunday School, 9:30 a.m.; Service, 10:45 a.m. Allen Reynolds, Minister.

Knightstown, Indiana—Friends Meeting, East Brown St.: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. James Ellis, minister.

Lafayette, Indiana—Farmers Institute Friends (10 miles S.W. of Lafayette): Sunday School, 9:30 a.m.; Worship Service, 10:30 a.m. Keith Kendall, pastor, 220 Pierce Street, West Lafayette. Phone RI 3-3310.

Marion, Indiana — First Friends Meeting, South Adams at 15th: Bible School, 9:30 a.m.; Worship begins at 10:45 a.m., Broadcast WBAT, 1400 kc, 11 to 11:45 a.m. Herbert D. Pettengill, Pastor. Phones: NOrth 4-8138 or NOrth 4-1869.

South Marion Friends at 38th and Harmon Streets: Bible School, 9:30 a.m.; Morning Worship, 10:30; Evangelistic Services, 7:30 p.m.; Prayer Meeting, Thursday, 7:30 p.m. Isaac Phillips, Pastor.

Mooresville, Indiana—Friends Church, Main and Monroe Streets: Bible School, 9:30; Worship Service, 10:30; Mid-week Meeting, Thursday, 7:30 p.m. Mark Shugart, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets: Sunday School, 9:30 a.m.; Morning Worship, 10:45 a.m. Richard Newby, Minister, 2403 Ethel Ave. Phones: ATlas 2-5674 (home), ATlas 8-5680 (church).

New Castle, Ind. — Friends Meeting, 503 So. Main Street. Meeting for Worship, 9:30 a.m.; Church School, 10:30 a.m. Pastor, Thomas J. Mullen, phone JA 9-1799.

Plainfield, Ind.—Friends Meeting, East Main on U.S. 40, 12 miles west of Indianapolis: Meeting for Worship, 10:30 a.m.; Church School, 9:30 a.m. Norris Bryant, Clerk, 306 East Main; Marlin Dawson, Minister, 533 S. Carr Rd.; Office Phone TErrace 9-6490.

Richmond, Indiana—First Friends Meeting, East Main and Sixteenth Streets: Sunday School, 9:15 a.m.; Morning Worship, 10:30 a.m. David Castle, Minister of Pastoral Care. Elmer H. Brown, Minister of Education.

Richmond, Indiana—West Richmond Friends Meeting, 7th and West Main: Sunday School and Forum, 9:15 a.m.; Meeting for Worship; 10:30 a.m. R. Furnas Trueblood, Minister.

Spiceland, Ind. — Meetinghouse on W. Main St., 2 miles north of U.S. 40 on state rd. 3: S. S., 9:30; Worship, 10:30.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m. Orlando Dick, minister. Phone AM 2-6221.

Des Moines, Iowa — Des Moines Valley Friends Meeting: Unprogrammed Worship, 10:00 a.m.; Classes, 11 a.m. 2920 30th St., South Entrance. Phone CRestwood 7-2738.

Fairfield, Iowa — 1207 South 6th. Bible School, 9:30; Worship Service, 10:30. Lewis Savage, Pastor.

Oskaloosa, Iowa—College Avenue Meeting, North C. Street and College Ave.: Sunday School, 9:45; Worship, 11:00 a.m. and 7:45 p.m.; Youth Groups, 6:30; Mid-week Meeting, Wed., 7:30 p.m. Duane Moon, Minister, 910 North C St., ORchard 2-2342, home; ORchard 3-6341, church office.

West Branch, Iowa—Hoover's birthplace, 10 miles east of Iowa City: Church School, 9:30 a.m.; Worship, 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita, Kansas—University Friends Church, University Avenue at Glenn: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m.; (Summer schedule, June through first Sunday of September, Bible School, 9:00 a.m., Meeting for Worship 10 a.m.); Evening Family and Youth Fellowship Group Meetings, 5:30 p.m.; Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, John E. Grover and Lela E. Chance.

KENTUCKY

Louisville, Kentucky — Meeting for Worship and First-day School, 10:30 a.m. at Neighborhood House, 428 South First Street. Phone TWinbrook 5-7110.

MAINE

Portland, Maine—83 Oak St. Sunday Meeting for Worship and Bible School at 10:45 a.m.

MARYLAND

Adelphi, Md.—Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.

MASSACHUSETTS

Cambridge, Massachusetts — 5 Longfellow Park (near Harvard Square). Meeting for Worship each First Day at 9:30 and 11 a.m. Telephone TR 6-6883.

Lawrence, Mass.—Friends Meeting, 45 Avon Street: First Day Bible School, 10:00 a.m.; Meeting for Worship, 11:00 a.m.; Monthly Meeting every first Wednesday at 7:30 p.m. Glenn Douglas, Main St., Salem, New Hampshire, Tel. SALEM T.W. 8-5281.

Lynn, Massachusetts—Silsbee Street Meetinghouse near B & M Station. Meeting for Worship, 11:00 a.m. Clerk, Richard S. Gove, 370 Nahant Road, Nahant. Tel. JU 10259.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento: Sunday School, 10:15; Worship, 11:00 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone WE 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed: Meeting for Worship, 11:00 each First-day in Highland Park YWCA. 13130 Woodward. Phone TO 7-7410.

Kalamazoo, Mich. — Meeting House, 508 Denner: Unprogrammed Meeting for Worship, 10:00 a.m.; Discussion, 11:00 a.m.; Sunday School, 10-12. Visitors call FI 9-1754.

Traverse City, Michigan — Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.

MINNESOTA

Minneapolis, Minnesota — Friends Meeting, 44th Street and York Avenue South: Church School, 10:00 a.m.; Meeting for Worship, 11:00 a.m. Harold N. Tollefson, Minister, 4421 Abbott Ave. So. Phones WA 6-9675 (Res.), WA 6-6159 (Church).

NEW JERSEY

Montclair, New Jersey — 289 Park Street: First-day school, 10:30 a.m.; Meeting for Worship, 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany, New York — Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany HO-3-62-42.

Gasport, New York—Friends Meeting: 10:00, Sunday School; 11:00, Morning Worship.

New York City — First-day meetings for worship:
11 a.m. 221 E. 15th St., Manhattan
22 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th Floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

Riverside, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverside, New York. Clerk, Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: William Vickrey, 162 Warburton Ave., Hastings-on-Hudson, N.Y.

NORTH CAROLINA

Greensboro, North Carolina — First Friends Meeting, 2100 Friendly Road: Bible School, 9:45; Morning Worship, 11:00; Wednesday evening Worship, 7:30. Robert M. Jones, Minister.

Greensboro, North Carolina—Spring Garden Friends Meeting, 1608 Spring Garden St., Bible School 9:45; Meeting for Worship, 11:00 and 7:30; Midweek Meeting, Wednesday, 7:30. Leslie N. Winslow, Minister.

Guilford College, Greensboro, N. C. — New Garden Friends Meeting: Unprogrammed Meeting, 9:00; Church School, 9:45; Meeting for

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Worship, 11:00. Daryl Kent, Clerk; D. Aldean Pitts, Minister.

High Point, N. C.—Springfield Friends Meeting, 555 Springfield Road: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:30; Mid-week Meeting, Wednesday, 7:30. H. Monroe Hendricks, clerk, phone 88-28889; David O. Stanfield, minister, phone 88-98198.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane, P. O. Box 5166: Bible School, 9:45; Meeting for Worship, 11:00; Youth Activities, 6:30. Cecil E. Haworth, minister.

Mount Airy, N. C. — Friends Meeting, South Main at Wilson: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:00; Mid-week Meeting, 7:30, Wednesday evening. Howard B. Yow, minister.

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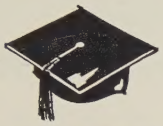

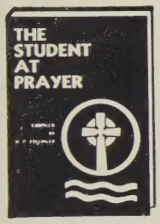

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OHIO

Cincinnati — Seven Hills Friends Meeting, Fellowship House, 937 Lexington Ave.: Sunday School, 10 a.m.; Worship, 11 a.m. Matthew Schneider, Clerk. UN 1-6447.

Cincinnati, Ohio — Cincinnati Monthly Meeting of Friends, in temporary location at 218 Ludlow Avenue (in E.T. Carson Lodge Hall) in Clifton. Take either bus 61 to Clifton and Ludlow or bus 53 to Ludlow and Brookline. First-day School at 9:45 a.m. Clerk: Ruth G. Tuttle, 903 Ellison Avenue, phone EA 1-2619. Meeting Office at 9505 Montgomery Road, Cincinnati 42, Ohio: phone TW 1-4538. Wilbur Kamp, Pastoral Minister.

Columbus, Ohio—Westgate Friends Meeting (formerly Highland Avenue), 3750 Sullivant Ave. (parallel with Rt. 40, one-half mile south). Extreme west side of city. Leonard E. Wines, Pastor.

Toledo, Ohio — Unprogrammed meeting for worship, First-day, 10:00 a.m., Y.W.C.A., 1018 Jefferson.

West Elkton, Ohio—Sunday School, 9:30; Meeting for Worship, 10:30. On Route 503. Jim Vaughan, pastor. St. 7-3140.

West Milton, Ohio — Friends Meeting: Bible School, 9:30 a.m.; Worship, 10:30 a.m. North Main at North St. Lawrence Barker, Pastor.

Wilmington, Ohio—Friends Meeting, Mulberry and Locust Streets—Unprogrammed worship, 8:30; Church School, 9:30; Meeting for Worship, 10:45. Lorton Heusel, Minister; Joseph Vlaskamp, Minister of Education. Telephone Fu. 2-2349.

Xenia, Ohio — Friends Meeting, corner of Chestnut and High Streets, Church School, 9:30 a.m.; Worship, 10:30 a.m. Earl J. Prignitz, pastor.

PENNSYLVANIA

Lancaster, Penn.—Meetinghouse, Tulane Terrace, 1½ mile west of Lancaster off U.S. 30. Meeting and First-day school, 10 a.m.

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m., 1353 Shady Avenue.

TENNESSEE

Friendsville, Tennessee — Friends Meeting: Bible School 10:00; Meeting for Worship 11:00; Mid-Week Meeting Wednesday 7:30 p.m. Orville Fisher, Minister. Phone No. WY5-2112.

Memphis, Tennessee — Unprogrammed meeting for worship at 9:30 a.m. Clerk, Myrtle Nash, 770 Holly St., FA 3-6574.

Nashville, Tenn.—Meeting for worship 10:30 a.m. Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

Dallas, Texas—Meeting for Worship, Sunday, 10:30 a.m. 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Holland, Virginia — Somerton Friends Meeting: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Clerk, R. Ernest Jones, Suffolk, Va., R. I., Box 376. Minister, James A. Coney. Phone Franklin, LO-2-8617.

Richmond, Virginia — Friends Meeting, 4500 Kensington Ave.: Worship, 11 a.m.; Bible School, 10 a.m. Visiting Friends always welcome. Clerk, Emmet M. Frazer.

WASHINGTON

Seattle, Washington — University Friends Meeting, 3959 15th Ave., N.E. Phone Melrose 9983. Meeting for Worship 10:00 a.m., Religious discussion 11:00 a.m.

WASHINGTON, D. C.

Washington, D.C.—Meeting, Sunday 9 and 11 a.m.; First Day School 10:30 a.m., 2111 Florida Avenue N.W., one block from Connecticut Avenue.

HAWAII

Honolulu, Hawaii — Friends Meeting House, 2426 Oahu Avenue. Meeting for worship, Sundays, 10:15 a.m. Tel. 982-714.

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Some Current Efforts to Strengthen the Community of Man — Richard Stenhouse, Instructor of Religion at Paine College, Augusta, Georgia; to become Pendle Hill staff member.

The Contemporary Relevance of Quakerism — J. Floyd Moore, Associate Professor of Religion at Guilford College, N. C.

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The Quaker Life BUSINESS DIRECTORY offers an opportunity for Quaker business men to list at nominal cost the business which they own, manage, or with which they are associated. Persons interested in being included in the Business Directory may write Quaker Life, 101 Quaker Hill Drive, Richmond, Ind., for details.

My Page: Especially Created For Quaker Boys and Girls

Lois E. Brown, Editor

Fun at Junior Camp

"What shall we do this summer?" Bob asked Jim. They were sitting near the shore of a lake where they had gone on a picnic with their families.

"I'm going to Junior Camp again," replied Jim.

"What's Junior Camp?" asked Bob.

"Oh, we have fun. It's in the woods at our Quaker camp."

"Tell me about it. I like fun," said Bob.

"We live, six in a cabin, and eat together in one dining room. We have to do dishes after meals. But you know what? These jobs, like washing and drying dishes, are written on slips of paper and we draw one at the end of the meal. That way we never do the same thing. We had fun, seeing which table could get finished first," continued Jim.

"A bugle wakes us up. We dress, hear a story maybe, listen to verses from the Bible, sing a song about God and have breakfast. The twelve girls and boys in our Discovery Group cooked breakfast out in the woods on large tin cans turned upside down. My tin can stove wasn't level and the silly egg slid right off. I fixed that, let me tell you! It had rained during the night and we had a time getting the fire under our cans started—but we did. Our Counselor said, 'Why did it have to rain?' I cheered her up and gave her the first egg I cooked—not the one that fell on the ground! We made a living room and kitchen in the woods!"

Eva Luoma Photo

Bob and Jim at the lakeside

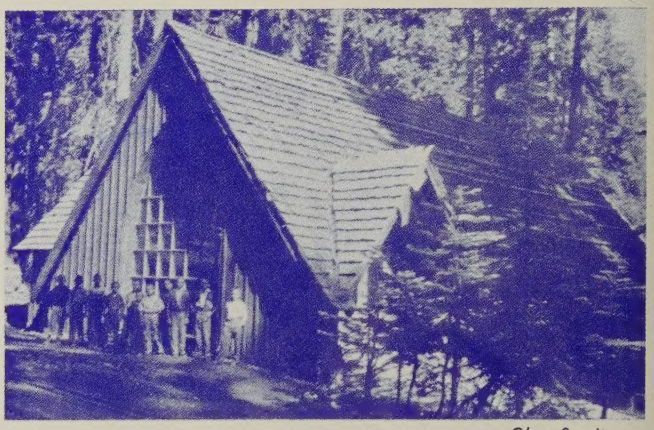
"Huh?" piped Bob. "You're kidding."

"No, I'm not. We cleared a spot where we held our Discovery Group. Then we studied leaves, discussed things and listened to Bible stories. Don't you like stories when someone tells them?" asked Jim.

"You bet. Say! That camp sounds real neat. Did you make anything?"

"Yes, I made a bird-feeder. The birds certainly have a time getting food when it snows. I learned to swim at camp, too. I guess I liked this best of all—well, nearly best. Somehow, I liked vespers. We'd go down and sit on the pier and watch the sun set. Funny, but it made me get all quiet inside. Once I prayed, "Thank you, God, for this pretty golden ball." You know how it is when you like something, or have a good time or when someone does something nice for you—you feel glad and want to say thanks."

"Yes," said Bob. "How about me going to camp, too?"



Glen Sweitzer

Junior campers and Quaker Meadow chapel, of California Yearly Meeting, in the Sierra Mountains east of Bakersfield, Calif.

* * *

Resources for Leaders and Children:

The Church Day Camp, Bogardus (NCCCA) manual ..... $ .60

Planning the Church Camp for Juniors, Bogardus 1.00

God at Work in His World, Venable (Abingdon) 1.75
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Living with Others, Goddard (Abingdon) old edition 1.60
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